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OF THE

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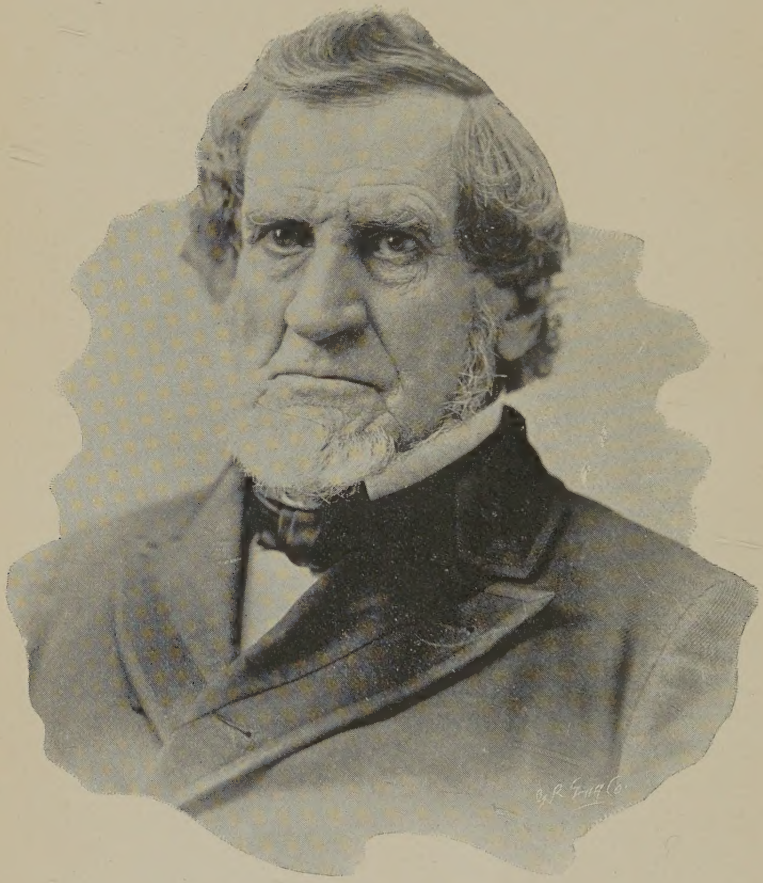

PROFESSOR CORYDON L. FORD, M. D., LL. D.,

Late of the University of Michigan.

(See Page 217.)

MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE SIXTH SESSION HELD IN SYRACUSE, N. Y.

OCTOBER 9-14, 1895.

WITH THE REPORTS AND PAPERS.

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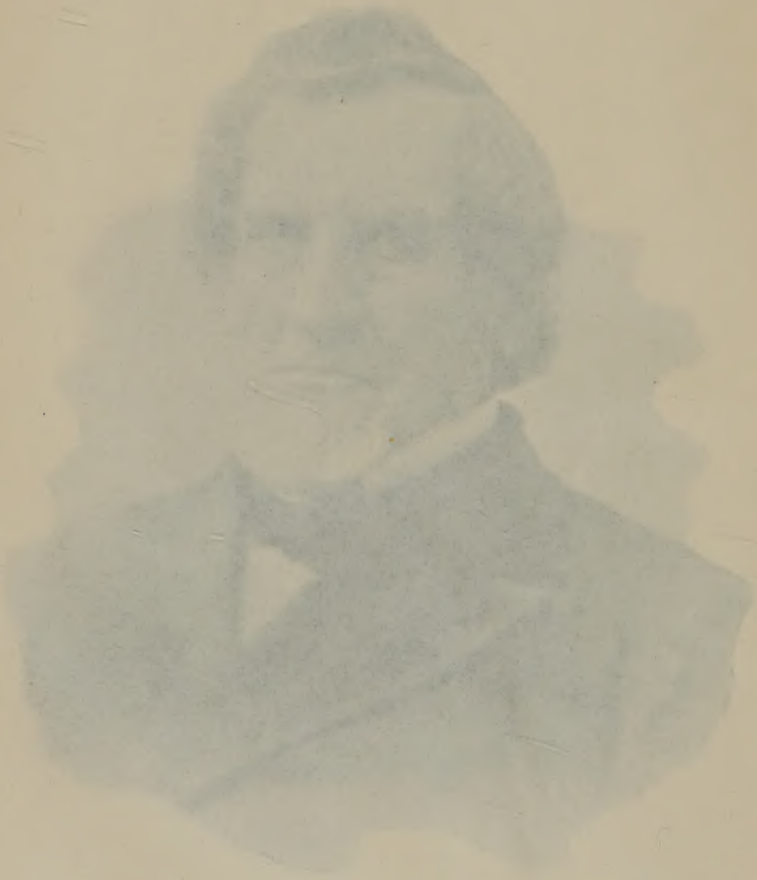

PROFESSOR CORYDON L. FORD, M. D., LL. D.
Dean of the University of Michigan.
(See Page 31.)

MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE NINTH SESSION HELD IN SYRACUSE, N. Y.

OCTOBER 9–14, 1895.

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NEXT MEETING — OFFICERS — COMMITTEES.

The tenth triennial session of the National Council will be held with the First church, Portland, Or., in the autumn of 1898.

Officers for the Session of 1895–8.

Moderator, Hon. Nelson Dingley, of Maine.

Assistant Moderators, Rev. Charles O. Brown, of California, and Rev. George W. Henderson, of Louisiana.

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Assistant Registrars, Revs. John P. Sanderson, of Michigan, and William H. Hubbard, of South Dakota.

Officers for 1895–8.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were appointed for the next three years: —

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Treasurer, Rev. Samuel B. Forbes, of Connecticut.

Auditor, David N. Camp, of Connecticut.

Provisional Committee for 1895–8, *who are also* Trustees *under the charter*. — Arthur H. Wellman, of Massachusetts; Rev. Edward N. Packard, of New York; Rev. William M. Brooks, of Iowa; Rev. Alonzo H. Quint, of Massachusetts; William H. Wanamaker, of Pennsylvania; Rev. William Hayes Ward, of New York; H. Clark Ford, of Ohio, and *ex-officiis*, Nelson Dingley, of Maine; Rev. Henry A. Hazen, of Massachusetts; Rev. William H. Moore and Rev. Samuel B. Forbes, of Connecticut.

Publishing Committee. — Revs. Albert E. Dunning and Alonzo H. Quint, of Massachusetts; with the secretary, registrar, and treasurer, *ex-officio*.

[*For standing and ad interim committees, see page* 370.]

Alfred Mudge & Son, Printers, Boston.

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NOTE.

The reports of Committees in this volume are printed as made, and not as affected by any action of the Council.

The statistics of the Ministers and Churches will be found in the *Year-Books*. The Minutes and the *Year-Books* are issued by direction of the National Council, and, by its instructions, a copy of each is to be sent to each church, and another to each minister, on the rolls of the denomination.

MINUTES.

The National Council of the Congregational Churches of the United States convened, for its ninth session, in Plymouth church, Syracuse, N. Y., at 10 A. M., Wednesday, Oct. 9, 1895, and was called to order by Rev. Alonzo H. Quint, of Massachusetts, moderator of 1892.

Devotion.

The hymn, "I love thy kingdom, Lord," was sung; Rev. Joel S. Ives, of Connecticut, read Philippians ii.; Rev. Leonard F. Parker, of Iowa, offered prayer, and the hymn, "My faith looks up to thee," was sung; and the Council joined in the Lord's Prayer, led by Rev. Edward N. Packard, pastor of Plymouth church.

Tellers.

The moderator appointed the following tellers: —

Rev. Edward H. Stickney, of North Dakota; S. H. Warren, of Vermont; Rev. Charles A. Jones, of Pennsylvania; Rev. Charles H. Pope, of Maine; Rev. Robert M. Woods, of Massachusetts, and Rev. Caleb C. Collins, of North Carolina.

The roll.

From credentials gathered, the secretary read the roll in part, which when completed was as follows: —

Alabama.

General Conference. — Rev. Stephen E. Bassett.
Oxford Conference. — Rev. Almon T. Clarke.

California.

General Association. — Rev. Charles O. Brown, Rev. Wm. D. Williams.
Bay Conference. — Rev. John K. McLean.

Santa Clara Association. — Rev. William H. McDougal.

Los Angeles Association. — Rev. Edwin C. Norton, Rev. Pres. Cyrus H. Baldwin.

COLORADO.

Arkansas Valley Association. — Rev. James B. Gregg.

Denver Association. — Rev. Charles Caverno.

CONNECTICUT.

GENERAL CONFERENCE. — Rev. Theodore T. Munger, Rev. Joel S. Ives, Rev. Asher Anderson, Nelson B. Mead.

Central Conference. — Rev. James W. Cooper.

Fairfield East Consociation. — Rev. Charles R. Palmer, Rev. Albert F. Pierce.

Fairfield Southwest Conference. — Rev. Russell T. Hall.

Fairfield West Consociation. — Rev. William H. Holman.

Hartford Conference. — Rev. Charles M. Lamson, Rev. Roscoe Nelson.

Hartford East Conference. — J. W. Johnson.

Litchfield Northeast Conference. — Deacon George M. Carrington.

Litchfield Northwest Conference. — Rev. John Pierpont.

Litchfield South Consociation. — Rev. Frank A. Johnson.

Middlesex Conference. — Rev. Azel W. Hazen, Rev. Henry G. Marshall, Rev. Birdsey G. Northrop.

Naugatuck Valley Conference. — Rev. Sherrod Soule.

New Haven East Consociation. — Rev. J. Lee Mitchell, Deacon A. L. Fabrique.

New Haven West Conference. — Rev. William J. Mutch, Rev. Watson L. Phillips.

New London Conference. — Rev. James W. Bixler.

Tolland Conference. — Deacon Addison Kingsbury.

Windham Conference. — Henry M. Cleveland, Rev. Charles A. Dinsmore, Rev. Frank D. Sargent.

FLORIDA.

GENERAL ASSOCIATION. — Rev. Mason Noble, Frederick W. Lyman.

East Coast. — Franklin E. Nettleton.

GEORGIA.

CONGREGATIONAL CONVENTION. — Rev. Simeon C. McDaniel.
Congregational Association. — Rev. Leigh B. Maxwell.

IDAHO.

CONGREGATIONAL ASSOCIATION. — Rev. Edward A. Paddock.

ILLINOIS.

GENERAL ASSOCIATION. — Rev. Wm. A. Waterman, Rev. Joseph H. Selden, Rev. Edward F. Williams, E. D. Redington, A. W. Boyden.
Aurora Association. — Rev. Julian M. Sturtevant.
Bureau Association. — Rev. James Tompkins.
Central Association. — Rev. Isaac J. Swanson.
Central West Association. — Rev. Casper W. Hiatt, Rev. Hobart K. Painter, Horace Clark.
Chicago Association. — Rev. A. L. Smalley, Rev. Henry T. Sell, Rev. James A. Adams, Rev. Prof. Graham Taylor, Rev. Willard Scott, Eliphalet W. Blatchford, John T. Dale, Aaron B. Mead.
Elgin Association. — Rev. George N. Smith, Rev. William F. Kettle.
Fox River Association. — Dea. W. B. Titus.
German Association. — Rev. Moritz E. Eversz.
Rockford Association. — Lovejoy Johnson.
Rock River Association. — Rev. William W. Leete.
Southern Association. — Rev. William D. Clark.
Springfield Association. — Rev. John H. J. Rice, Lyman F. Joy.

INDIANA.

GENERAL ASSOCIATION. — Rev. John H. Crum.
Central Association. — Rev. E. Danforth Curtis.
Northwestern Association. — Rev. William C. Gordon.

IOWA.

GENERAL ASSOCIATION. — Rev. Prof. Leonard F. Parker, Rev. John M. Cumings.
Central Association. — Rev. Robert Stapleton.

Council Bluffs Association. — Rev. Pres. William M. Brooks, Julian Phelps, Nathan P. Dodge.

Davenport Association. — Rev. George R. Dickinson, Samuel F. Smith.

Denmark Association. — Deacon L. Valentine.

Dubuque Association. — Rev. Henry W. Tuttle.

Grinnell Association. — Rev. Alvah L. Frisbie, Rev. Pres. George A. Gates, H. P. Moyer.

Northeastern Association. — Rev. James E. Snowden.

Sioux Association. — Rev. John C. Ablett, Rev. John Gray.

Webster City Association. — Deacon Robert Wright.

Kansas.

General Association. — Rev. Linus Blakesley.

Central Association. — A. D. Gray.

Eastern Association. — Rev. James G. Dougherty, Rev. Thomas M. Boss.

Northwestern Association. — Rev. David Baines-Griffith.

Wichita Association. — Rev. David D. De Long.

Louisiana.

Congregational Association. — Rev. George W. Henderson.

Calcasieu Association. — Rev. Sidney H. Barteau.

Maine.

General Conference. — Rev. George W. Reynolds, Rev. James G. Merrill, James H. Crosby.

Cumberland Conference. — Rev. Silas N. Adams, J. R. Libby.

Cumberland North Conference. — Nelson Dingley.

Franklin Conference. — Rev. William W. Ranney.

Hancock Conference. — Rev. John P. Cushman.

Kennebec Conference. — Rev. James S. Williamson.

Lincoln and Sagadahoc Conference. — Rev. A. Frederic Dunnels, George B. Kenniston.

Union Conference. — George B. Barrows.

York Conference. — Rev. George Lewis, Rev. T. Arthur Frey.

Maryland.

(With New Jersey.)

MASSACHUSETTS.

GENERAL ASSOCIATION. — Rev. Alonzo H. Quint, Rev. George A. Gordon, Rev. William V. W. Davis, Deacon Frederick Fosdick, Rev. Francis E. Clark, Henry M. Moore, Rev. William W. Jubb, G. Henry Whitcomb, Deacon Thomas Todd, Rev. Charles E. Jefferson, Deacon Edward F. Morris, Arthur H. Wellman.

Andover Conference. — Rev. William E. Wolcott.

Barnstable Conference. — Rev. William H. Woodwell, Rev. Edward L. Marsh.

Berkshire North Conference. — Rev. James H. Laird.

Berkshire South Conference. — Rev. Walter W. Curtis.

Brookfield Conference. — Lewis N. Gilbert, Rev. Sherman W. Brown.

Essex North Conference. — Rev. John D. Kingsbury, Rev. Albert W. Hitchcock.

Essex South Conference. — Rev. James F. Brodie, Joseph F. Dane, Rev. S. Linton Bell, Walter K. Bigelow.

Franklin Conference. — Rev. Alpheus C. Hodges, Lorenzo Griswold, Rev. George H. Bailey.

Hampden Conference. — Rev. John H. Lockwood, Rev. Philip S. Moxom, Rev. Edward A. Reed, James H. Newton, G. S. Taylor.

Hampshire Conference. — Rev. Robert M. Woods.

Mendon Conference. — Rev. Rufus K. Harlow.

Middlesex Union Conference. — Rev. Albert B. Peabody, Rev. Charles S. Brooks.

Norfolk Conference. — Rev. W. Herbert Alexander, Rev. Wilson S. Fritch, Rev. William T. Beale.

Old Colony Conference. — Rev. Harry L. Brickett.

Pilgrim Conference. — Rev. Zenas Crowell.

Suffolk North Conference. — Rev. Smith Baker.

Suffolk South Conference. — Rev. Arthur Little, Rev. Nehemiah Boynton, Rev. Albert E. Dunning.

Suffolk West Conference. — Rev. Calvin Cutler.

Taunton Conference. — Deacon Charles J. Holmes, Rev. T. Clayton Welles.

Woburn Conference. — Rev. Elijah Harmon, Frederick J. Smith.

Worcester Central Conference. — Rev. Elijah Horr.

Michigan.

Congregational Association. — Rev. Archibald Hadden, Rev. William H. Davis, Charles T. Bridgman, Deacon Charles B. Stowell.

Cheboygan Conference. — George E. Frost.

Detroit Association. — Rev. Dwight P. Breed.

Eastern Association. — Rev. E. Clarence Oakley.

Grand Rapids Association. — Rev. John T. Husted.

Grand Traverse Association. — Rev. Andrew M. Brodie.

Jackson Association. — Rev. John J. Stealey.

Lansing Association. — Rev. William C. Burns, Rev. William Ewing, Rev. John P. Sanderson.

Southern Michigan Association. — Rev. Albert E. Seibert.

Minnesota.

General Association. — Rev. President James W. Strong.

Anoka Conference. — Rev. George H. Wells, Rev. Samuel W. Dickinson, Rev. Calvin B. Moody, Geo. H. Rust.

Mankato Conference. — Rev. Stephen P. Updyke.

Northern Pacific Conference. — Rev. Herman P. Fisher.

Winona Conference. — Rev. Ezra B. Chase.

Missouri.

Kidder Association. — Rev. Albert L. Gridley.

Springfield Association. — Hon. W. I. Wallace, Rev. Einion C. Evans.

St. Louis Association. — Augustus W. Benedict, Rev. Harry L. Forbes, Rev. Clarence S. Sargent.

Nebraska.

Congregational Association. — A. C. Hart.

Blue Valley Association. — Rev. George E. Taylor.

Dakota Association. — Rev. Alfred L. Riggs.

Elkhorn Valley Association. — Rev. Joseph J. Parker.

Lincoln Association. — J. W. Bell.

Northwestern Association. — Rev. Harmon Bross.

Omaha Association. — Rev. William H. Buss.

New Hampshire.

General Association. — Rev. Harry P. Dewey, William P. Fiske.

Cheshire Conference. — Rev. George I. Bard, Rev. William W. Livingston.

Grafton Conference. — Deacon Isaac W. Willard.

Hillsboro' Conference. — Rev. Geo. E. Merriam, Rev. Alfred J. McGown.

Merrimac Conference. — Rev. Paul E. Bourne.

Rockingham Conference. — Deacon Francis R. Drake, Rev. Geo. E. Street.

Strafford Conference — Rev. George E. Hall, Rev. Joseph M. Adams.

Sullivan Conference. — Rev. Moses T. Runnels

New Jersey.

Congregational Association. — L. H. Latham.

Northern New Jersey Conference. — Deacon Samuel Holmes, Rev. Charles A. Savage.

New Mexico.

Congregational Association. — Rev. Peter A. Simpkin.

New York.

General Association. — Rev. Edw. N. Packard, Deacon Harlan P. French, Rev. Frank S. Fitch, Rev. Samuel Johnson, John Dunn, Jr., Joseph P. Noyes.

Black River and St. Lawrence Association. — John J. Doty, Rev. Duncan McGregor, Rev. Sylvanus A. Worden, Rev. Wm. D. Eddy.

Central Association. — Rev. Wm. Elliot Griffis, Rev. Wm. P. Pound, Theodore Irwin, Sr.

Essex Association. — Rev. A. W. Wild.

Hudson River Association. — Rev. James B. King, Rev. J. Brainerd Thrall.

Manhattan Conference. — Rev. Samuel H. Virgin, Rev. Robert A. Meredith.

New York and Brooklyn Association. — Rev. Doremus Scudder.

Oneida, Chenango, and Delaware Association. — Rev. Moses E. Dunham, Rev. Barnett S. Stafford, Deacon C. B. Moore.

Suffolk Association. — Rev. Alfred E. Colton.

Susquehanna Association. — Rev. Edward Taylor, Rev. Willard B. Thorp, Rev. Charles M. Bartholomew.

Welsh Association. — Rev. Edward Davies, Rev. Richard Hughes.

Western New York Association. — Rev. Elliot C. Hall, Rev. John W. Bailey, Rev. William A. Hobbs, Rev. John L. Franklin, George H. Cole, John J. McWilliams.

North Carolina.

Conference. — Rev. Caleb C. Collins.

North Dakota.

General Association. — Rev. Edwin H. Stickney.

Fargo Conference. — Rev. Henry C. Simmons, Rev. George Curtiss.

Wahpeton Conference. — Deacon O. J. Wakefield.

Ohio.

Congregational Association. — Rev. Washington Gladden, Rev. Henry M. Ladd, Lucius F. Mellen.

Central North Conference. — Rev. George W. Wells.

Central Ohio Conference. — Rev. Will. S. Bugbey.

Cleveland Conference. — Rev. Pres. William G. Ballantine, Rev. Charles S. Mills, H. Clark Ford.

Grand River Conference. — Rev. George W. Belsey, Rev. Raymond G. McClelland, Rev. Roswell O. Post.

Marietta Conference. — Rev. Pres. John W. Simpson.

Medina Conference. — Rev. Arthur F. Skeele, Rev. John R. Nichols.

Plymouth Rock Conference. — Rev. Thomas D. Phillips, Rev. Elwell O. Mead.

Puritan Conference. — Rev. Joel K. Swartz.

Toledo Conference. — Rev. Daniel M. Fisk.

Oklahoma.

Eastern Association. — Rev. Richard B. Foster, Rev. Jeremiah E. Platt.

OREGON.

CONGREGATIONAL ASSOCIATION. — Rev. Pres. Thomas McClelland.

PENNSYLVANIA.

CONGREGATIONAL ASSOCIATION. — Rev. Jonathan S. Upton, Rev. Thomas W. Jones.

Northeastern Welsh Association. — Rev. Thomas C. Edwards.

Northwestern Association. — Rev. C. Arthur Jones.

Wyoming Valley Association. — Rev. David L. Davis.

RHODE ISLAND.

CONGREGATIONAL CONFERENCE. — Rev. James G. Vose, Rowland G. Hazard.

SOUTH DAKOTA.

GENERAL ASSOCIATION. — Rev. Wm. H. Thrall.

Northern Association. — Rev. Thomas G. Langdale.

Plankinton Association. — Rev. William B. Hubbard.

Yankton Association. — Pres. Albert T. Free, Rev. Henry W. Jamieson.

TENNESSEE.

GENERAL ASSOCIATION. — Rev. Benjamin A. Imes.

UTAH.

GENERAL ASSOCIATION. — Rev. Dana W. Bartlett.

VERMONT.

GENERAL CONVENTION. — Rev. Charles R. Seymour, Dea. Charles W. Osgood, Rev. Charles H. Merrill.

Addison Conference. — Rev. Herbert R. Titus.

Bennington Conference. — H. G. Root.

Caledonia Conference. — Rev. Henry Fairbanks.

Chittenden Conference. — Rev. Hervey Gulick.

Franklin and Grand Isle Conference. — Rev. Andrew P. Solandt.

Orange Conference. — Rev. Rolla G. Bugbee.

Orleans Conference. — Rev. John K. Fuller, Rev. Henry M. Perkins.

Rutland Conference. — Rev. George W. Phillips.

Union Conference. — Rev. Thomas Bickford.

Washington Conference. — Rev. Wm. S. Hazen.

Windham Conference. — Rev. Henry A. Goodhue, Rev. James H. Babbitt.

Windsor Conference. — Deacon S. H. Warren.

WASHINGTON.

CONGREGATIONAL ASSOCIATION. — Rev. Pres. Stephen B. L. Penrose.

Tacoma Association. — Rev. Clarence L. Diven, Rev. Leavitt H. Hallock.

WISCONSIN.

CONGREGATIONAL CONVENTION. — Rev. Henry A. Miner, Rev. Judson Titsworth.

Beloit Convention. — Rev. Pres. Edward D. Eaton, Rev. Elihu C. Barnard, Rev. Russell L. Cheney.

La Crosse Convention. — Rev. Philo Hitchcock.

Lemonweir Convention. — Rev. Jacob W. Hadden.

Madison Convention. — Rev. William W. Rose.

Milwaukee Convention. — Rev. Charles H. Percival, Rev. George H. Ide.

Northeastern Convention. — Rev. Thomas G. Grassie.

Welsh Convention. — Rev. Robert T. Evans.

Winnebago Convention. — Rev. William L. Demorest.

OFFICERS OF THE COUNCIL.

Registrar. — Rev. H. Moore.

Secretary. — Rev. Henry A. Hazen.

Treasurer. — Rev. Samuel B. Forbes.

HONORARY MEMBERS

REPRESENTING COMMITTEES.

Provisional. — Samuel B. Capen.

On Christian Unity. — Rev. John H. Morley.

On union with Free Baptists, etc. — Rev. William H. Ward, Rev. Samuel W. Dike.

On ministerial relief. — Francis J. Lamb, Rev. Nathan H. Whittlesay.

On relations of the benevolent societies to the churches. — Rev. Geo. R. Merrill.

On expenses of delegates. — Rev. DeWitt S. Clark, Rev. William A. Robinson.

On secret and social societies. — Rev. Pres. Charles A. Blanchard.

On marriage and divorce. — Rev. William H. Scudder.

On church manual. — Rev. Dan F. Bradley, Rev. William D. B. Gray.

On prison reform. — Rev. William J. Batt.

Auditor. — David N. Camp.

Benevolent Societies.

Rev. Augustus F. Beard, Rev. George M. Boynton, Rev. Washington Choate, Rev. L. Henry Cobb, Rev. Charles H. Daniels, Rev. John A. Hamilton.

Theological Seminaries.

Rev. Prof. Edward I. Bosworth, Rev. Prof. Lewis O. Brastow, Rev. Prof. Levi L. Paine.

Preacher.

Rev. F. W. Gunsaulus.

Speakers.

Rev. Charles H. Beale, Rev. James Brand, Rev. Edward Hawes, Rev. Samuel H. Lee, Rev. Edward M. Noyes, Rev. Henry A. Schauffler, Rev. Joseph H. Twichell.

Statistical Secretaries.

Rev. James Deane, Rev. Samuel L. Gerould.

Assistant Secretary.

Rev. Eugene C. Webster.

From Corresponding Bodies.

Congregational Union of England and Wales. — Rev. George S. Barrett.

Congregational Union of Ontario and Quebec. — Rev. Prof. William H. Warriner, Rev. Edward M. Hill.

Foreign Missionaries.

Rev. Henry Blodget, Rev. Chauncey Goodrich, Rev. Hervey C. Hazen.

Committee on nominations.

The moderator named the following, who were appointed a committee on nominations: —

Rev. George E. Hall, of New Hampshire; Thomas Todd, of Massachusetts; Rev. Clarence S. Sargent, of Missouri; Rev. Edward F. Williams, of Illinois; Nathan P. Dodge, of Iowa; Samuel Holmes, of New Jersey, and Rev. Lucian H. Frary, of California.

Welcome.

Rev. Edward N. Packard, pastor of the church, gave an address of welcome.

Address of the moderator.

The moderator made an address.[1]

Organization.

Nelson Dingley, of Maine, was chosen moderator, was conducted to the chair by Rev. Charles Caverno, of Colorado, and made a brief address.

Rev. Charles O. Brown, of California, and Rev. George W. Henderson, of Louisiana, were chosen assistant moderators.

Rev. Eugene C. Webster, of Massachusetts, was chosen assistant secretary.

Rev. John P. Sanderson, of Michigan, and Rev. William B. Hubbard, of South Dakota, were chosen assistant registrars.

Committees.

The following committees were appointed: —

On credentials. — Rev. Leavitt H. Hallock, of Washington; Rev. Charles M. Lamson, of Connecticut; Joseph P. Noyes, of New York; Rev. John H. Rice, Jr., of Illinois; L. H. Latham, of Maryland; Rev. William E. Wolcott, of Massachusetts, and Charles T. Bridgman, of Michigan.

On business. — Rev. Arthur Little, of Massachusetts; Augustus W. Benedict, of Missouri; Rev. Archibald Hadden, of Michigan; Rev. James G. Dougherty, of Kansas; George H. Rust, of Minnesota; Rev. Alvah L. Frisbie, of Iowa, and J. W. Bell, of Nebraska.

On finance. — Eliphalet W. Blatchford, of Illinois; Lewis N. Gilbert, of Massachusetts; Lucius F. Mellen, of Ohio, George W. Hubbard, of New York, and William P. Fiske, of New Hampshire.

[1] Page 72.

Daily order.

The following order for the daily sessions was adopted: —

Business, 9–9.30 A. M.; devotion, 9.30–10; recess, 12.30–2.30 and 5.30–7.30; adjourn, 9.30.

Amendments of the Constitution.

The four proposed amendments of the Constitution, from 1892, were acted on as follows: —

The first, making the secretary, registrar, and treasurer, members of the Council, was adopted, by changing Article III., Sect. 8, last clause, so as to read, "and such officers shall be enrolled as members of the Council."

The second, proposing to change the name of the body so as to make it "The Congregational Union of the United States," was laid on the table, but was taken up subsequently and rejected.

The third, to amend Sect. 4, of Article II., so that it will read as follows: "Such Congregational Societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each, such representatives having the right of discussion only," was voted.

The fourth, that the Council meet yearly, was indefinitely postponed.

Memorials from Michigan.

Several memorials from the General Association of Michigan were received and referred as follows: —

One, asking the Council to take such action as shall suggest to the national benevolent societies the propriety of holding their annual meetings at the same time and place, to the following committee: —

Rev. Nehemiah Boynton, of Massachusetts; Rev. Willard Scott, of Illinois; S. F. Smith, of Iowa; Rev. James F. Brodie, of Massachusetts, and Rev. Willard B. Thorp, of New York.

One, asking the Council to create a fund to pay the expenses of delegates, and to reduce the number of delegates, to the committee of 1892 on the expenses of delegates.

One, asking that the Council seek the co-operation of other denominations to secure to each the privilege of appointing their own representatives on the International Sunday-School Commission, to the following committee: —

Rev. William H. Davis, of Michigan; Rev. W. B. D. Gray, of South Dakota; Rev. Charles A. Savage, of New Jersey; Aaron B. Mead, of Illinois, and Rev. Herbert R. Titus, of Vermont.

One, asking that a committee be appointed to prepare a manual of hymnology, to the following committee: —

Rev. George H. Wells, of Minnesota; Rev. James F. Brodie, of Massachusetts; Rev. Simeon C. McDaniel, of Georgia; Rev. Roswell O. Post, of Ohio, and Rev. Thomas M. Boss, of Kansas.

Program.

The program presented by the provisional committee was accepted, subject to the action of the business committee.

At 12.30, after singing, a recess was taken till 2.30.

Wednesday Afternoon, Oct. 9.

At 2.30 prayer was offered by Rev. Edward Taylor, of New York.

Provisional committee. — Limit in reading reports.

The report of the provisional committee was presented and accepted, and the following recommendation in it was adopted, namely:

That no report exceed fifteen minutes in the reading, except by order of the Council, though leave to print in full may be allowed.

Publishing committee.

The report of the publishing committee was presented and accepted.

Secretary. — Statistics.

The secretary presented his report, and also recommendations of the conference of statistical secretaries. The report was accepted and the recommendations were adopted to the effect, —

1. That, inasmuch as there is a reasonable request from the societies of Endeavor and other auxiliary organizations for the inclusion of additional items, to parallel those now reported from the Sunday schools, and as this cannot be done without increasing the bulk of the Year-Book, therefore the questions calling for the additions by profession from the Sunday school and the charities of the school be omitted.

2. That, as the late appearance of the Year-Book is a fact to be deplored by all interested in it, and by none more than by the secretaries themselves, and as some States have already adopted a time limit, after which no returns will be received, therefore, in the hope of securing the Year-Book at an earlier date, we strongly urge the churches to send in their returns not later than February 1, of each year.

3. That, if in any case, the occurrence of the annual meeting of the church or the society be the occasion of delay, we suggest that the date of such meeting be brought forward to the beginning of the year.

4. That Councils for the organization of churches, and the ordination, installation, or dismission of ministers, are requested to report their action immediately to the secretary of the State in which they have been held.

5. That churches which are not connected with any association, conference, or other local body, be starred in the tables.

Auditor. — Treasurer.

The report of the auditor was presented and accepted.[1]

The report of the treasurer was presented, accepted, and referred to the finance committee.

Trustees of National Council.[2] — *Ministerial relief.*[3]

The report of the directors of the trustees of the National Council was presented and accepted.

The report of the committee on ministerial relief was presented and accepted, and the following resolution was adopted : —

Resolved, That we heartily approve the purposes and methods of our ministerial relief committee ; that we exhort the committee, as it may be reconstituted here, to press on for yet larger means and ministrations, and that we respectfully entreat all Congregational churches that, without neglecting a reasonable annual offering for the current needs of the societies of their respective States, they arrange for a favorable presentation of, and a generous contribution or its equivalent to, the permanent ministerial relief fund of the National Council for the enlargement of its broad, necessary, and beneficent ministry.

[1] Page 82. [2] Page 266. [3] Page 214.

A Paper. — Manual. — Columbian Exposition. — Ministerial standing.

Rev. James Brand, of Ohio, read a paper on present day preaching.[1]

The committee on a manual presented a report including a manual which was accepted and referred to the following committee: [2] —

Rev. Elijah Horr, of Massachusetts; Rev. William Ewing, of Michigan; Rev. Harmon Bross, of Nebraska; Rev. Benjamin A. Imes, of Tennessee; and George B. Barrows, of Maine.

The report of the committee on the Columbian Exposition was presented and accepted.[3]

The report of the committee on ministerial standing was presented, accepted, and referred to the following committee: —

Rev. John K. McLean, of California; Rev. Asher Anderson, of Connecticut; E. D. Redington, of Illinois; Rev. Thomas W. Jones, of Pennsylvania; and Rev. William W. Jubb, of Massachusetts.

At 5.30 after singing, a recess was taken till 7.30.

Wednesday Evening, Oct. 9.

Public Worship. — Sermon.

At 7.30 the Council engaged in public worship, in which Rev. James B. Gregg, of Colorado, offered prayer, Rev. Frank D. Sargent, of Connecticut, read Genesis xi., relating to the tower of Babel, and Acts ii., relating to the Day of Pentecost, on which Rev. Frank W. Gunsaulus, of Illinois, preached a sermon, after which Rev. Henry A. Hazen, of Massachusetts, offered prayer, a hymn was sung, the pastor pronounced the benediction, and the body adjourned till 9 A. M.

Thursday Morning, Oct. 10.

The Council met at 9 A. M., and prayer was offered by Rev. William W. Leete, of Illinois.

Minutes. — Devotion.

The minutes of Wednesday were approved.

The body spent half an hour in devotion, led by Eliphalet W. Blatchford, of Illinois.

[1] Page 97. [2] Page 309. [3] Page 88.

Robinson Memorial.[1]

The committee on the John Robinson Memorial fund presented a report, which was accepted, and it was *voted*, That the committee be continued and enlarged.

The following, relating to the Robinson Memorial, was adopted : —

Whereas, this Council, in 1892, approved of the appropriation of the balance of the John Robinson Memorial fund (Leyden) towards the erection of the proposed Robinson Memorial church, at Gainsborough, Eng., to which also other sums have been given on the recommendation of the Council; and, *whereas*, it is understood that the laying of the corner stone of this church is to take place in the coming summer, at which the attendance of American brethren is warmly desired; and, *whereas*, the Clapham church, London, under the pastoral care of Rev. J. Guiness Rogers, expects to observe its 250th anniversary at practically the same date;

Resolved, That it is earnestly hoped by this Council that numbers of American brethren will be present at both these services, and thus draw still closer the ties which bind us and our fatherland.

The Council is glad to learn that facilities for this purpose will be found in the proposal of the *Congregationlist*, to arrange for these visits in connection with the Congregational historical pilgrimage, in a manner suitable to the character of the occasion, and to the convenience of the brethren; and that, among our English brethren, Rev. Messrs. Alexander Mackennel, George S. Barrett, R. F. Horton, J. Guiness Rogers, C. A. Berry, and others, have kindly agreed to co-operate. And, inasmuch as a representative of this Council, Rev. Charles Ray Palmer, of Connecticut, was named in 1892, we would especially designate, Rev. Albert E. Dunning, of Massachusetts; Rev. Nehemiah Boynton, of Massachusetts; Samuel B. Capen, of Massachusetts; Rev. President Charles F. Thwing, of Ohio; Eliphalet W. Blatchford, of Illinois; (to whom were subsequently added) Rev. William A. Robinson, of New York; Rev. Amory H. Bradford, of New Jersey; Rev. Morton Dexter, of Massachusetts; Lyman Brewster, of Connecticut, and Rev. George E. Hall, of New Hampshire, as persons who will with him act in behalf of this Council, and who may be in a position materially to assist those who may find themselves able to take part in this memorial visit.

[1] Page 91.

Secretary, Registrar, Treasurer, Auditor, Publishing Committee.

Officers for the next three years are elected as follows:—

Secretary, Rev. Henry A. Hazen, of Massachusetts; *Registrar*, Rev. William H. Moore, of Connecticut; *Treasurer*, Rev. Samuel B. Forbes, of Connecticut; *Auditor*, David N. Camp, of Connecticut.

Publishing committee. — Rev. Alonzo H. Quint, of Massachusetts; Rev. Albert E. Dunning, of Massachusetts, and *ex-officiis*, Rev. Henry A. Hazen, Rev. William H. Moore, and Rev. Samuel B. Forbes.

Salutations. — Thanks.

The moderator presented Rev. George S. Barrett, delegate from the Congregational Union of England and Wales; also Rev. Edward M. Hill and Professor Warriner, delegates from the Congregational Union of Ontario and Quebec. These brethren addressed the Council, and the moderator responded.

It was *Voted*, That the thanks of this body be extended to Rev. Frank W. Gunsaulus, of Illinois, for the sermon of last evening, and that a copy be requested for publication.

A paper. — Training of ministers for our foreign populations.

After singing, Rev. Edward Hawes, of Vermont, read a paper on The Right Conception of the Church.[1]

The training of ministers for our foreign populations was considered in addresses by Rev. Henry A. Schauffler, of Ohio, Rev. Samuel H. Lee, of Massachusetts, and Rev. Moritz E. Eversz, of Illinois.

The Roll. — Preachers on Sunday.— Delegates appointed.

The roll in part was reported and accepted.

At the request of the local committee on preachers for the coming Sunday, Rev. Alonzo H. Quint, of Massachusetts, Rev. James G. Merrill, of Maine, and Rev. Henry T. Sell, of Illinois, were appointed to co-operate with them.

The following were appointed delegates to the Congregational Union of Ontario and Quebec: Rev. Edward Hawes, of Vermont; Rev. Franklin S. Fitch, of New York; Rev. Harry P. Dewey, of New Hampshire, and Rev. Smith Baker, of Massachusetts.

At 12.30, after singing, a recess was taken till 2.30.

[1] Page 270.

THURSDAY AFTERNOON, Oct. 10.

At 2.30 prayer was offered by Rev. Almon T. Clarke, of Alabama.

By-laws amended.

By-law 5, relating to the provisional committee, was amended so as to read, "may fill any vacancy in its own number, or."

By-law 14 was amended in the last sentence so as to read, "The moderator shall then name the committee of nominations subject to the approval of the Council."

French American College, Springfield, Mass.

The following resolution was adopted: —

Resolved, That the French American College in Springfield, Mass., in doing for the French-speaking people of the United States the work which our fathers did for us in founding our New England colleges and academies, and which later generations have done and are doing for the West and South, deserves the heartiest support and co-operation from our churches and from all who love our country and the kingdom of our Lord Jesus Christ.

Alabama credentials.[1]

The committee on credentials presented a report relating to the General Convention of Alabama, with resolutions. The report was accepted, and the resolutions were adopted, as follows: —

Resolved, (1) That this Council recommends that negotiations for union with the churches of the Alabama Association be resumed, and that both parties, in the spirit of mutual concession earnestly endeavor to bring all the Congregational churches of the State into one fraternal organization.

Resolved, (2) That this Council gives present recognition to the General Convention of Alabama, pending further action upon the above recommendation, and cordially welcomes its representative, Rev. Stephen E. Bassett, to a seat in the Council of 1895.

City evangelization. — Address of Mr. Mills.

The report of the committee on city evangelization, with resolutions, presented and followed by addresses by Rev. Charles S. Mills, of Ohio, and others, was accepted, and the resolutions were amended and adopted, as follows: —

[1] Page 94.

Resolved, (1) That the National Council recognizes in the spirit and work of the churches known as "institutional," a timely and characteristic expression of the one spirit of God in Christ, which has been the regenerating power in human life in all ages.

Resolved, (2) That the National Council cordially indorses the general methods of these churches as susceptible of real and effective spiritual purpose, and welcomes them among the agencies which the Church of Christ may legitimately use in the great work of city evangelization.

Resolved, (3) That in regard to the limitations of these churches the National Council, gratefully recognizing the fruits of these methods employed in the sincere spirit of the Master's commission to seek and save the lost, and bidding the brethren God speed in their work, prays earnestly that the use of new agencies for the establishment of the kingdom of God may always be governed only by the one admissible purpose in all Christian work, the regeneration of men in the spirit and manner of Christ.

It was *voted*, That a copy of the address of Rev. Charles S. Mills, of Ohio, be requested for publication. Subsequently, the following were appointed a committee on city evangelization and social settlements: —

Rev. Charles E. Jefferson, of Massachusetts; Rev. Charles S. Mills, of Ohio; Rev. Willard Scott, of Illinois; William H. Fleming, of Nebraska; Rev. Graham Taylor, of Illinois; Rev. Henry A. Stimson, of New York; Rev. Samuel G. Smith, of Minnesota; Rev. Rufus A. Tobey, of Massachusetts, and Rev. John C. Collins, of Connecticut.

Union with the Baptists. — Christian Unity.

The committee on union with Free Baptists and other denominations presented a report with recommendations.[1] The report was accepted.

Rev. J. B. Weston, of the "Christian Convention," addressed the body.

The recommendations of the report were laid on the table.

The committee on Christian Unity presented a report with resolutions. The report was accepted.[2]

It was *voted*, That the resolutions be referred to a joint committee, consisting of the two committees, and that the recommendations

[1] Page 292. [2] Page 304.

of the previous report be taken from the table and referred to said Joint committee.

At 5.30, after singing, a recess was taken till 7.30.

THURSDAY EVENING, Oct. 10.

At 7.30, the Council united in singing, "O where are kings and empires now?" Rev. James W. Strong, of Minnesota, read Hebrews i., and Rev. William A. Robinson, of New York, offered prayer.

Arrangements for the Second International Council.

The following were appointed a committee to make preliminary arrangements for the Second International Council, with authority to appoint a sub-committee to attend to executive business: —

Samuel B. Capen, of Massachusetts; Rev. Alonzo H. Quint, of Massachusetts; Cyrus Northrop, of Minnesota; Rev. Frederick A. Noble, of Illinois; Rev. Arthur Little, of Massachusetts; Nelson Dingley, of Maine; Rev. John K. McLean, of California; Rev. Charles H. Richards, of Pennsylvania; Rev. Henry A. Hazen, of Massachusetts; Henry C. Robinson, of Connecticut; Rev. Washington Gladden, of Ohio; Rev. Robert R. Meredith, of New York; Rev. Albert E. Dunning, of Massachusetts; Rowland G. Hazard, of Rhode Island; Rev. William F. Slocum, of Colorado; Rev. Edward D. Eaton, of Wisconsin; Rev. Theodore T. Munger, of Connecticut; G. Henry Whitcomb, of Massachusetts; Rev. Henry A. Stimson, of New York; Rev. James Brand, of Ohio; Eliphalet W. Blatchford, of Illinois; Rev. Amory H. Bradford, of New Jersey; Rev. George A. Gordon, of Massachusetts; Rev. Sidney Strong, of Ohio; Justice David J. Brewer, of District of Columbia; Rev. Philip S. Moxom, of Massachusetts; Rev. William H. Davis, of Michigan; Nathan P. Dodge, of Iowa; Rev. William E. Griffis, of New York, and Rev. Michael Burnham, of Missouri.

Ministerial relief.

The following were appointed the committee on ministerial relief: —

Rev. Henry A. Stimson, of New York; Francis J. Lamb, of Wisconsin; Walter A. Mahoney, of Ohio; Rev. George H. Wells, of Minnesota; William E. Hale, of Illinois; Edwin H. Baker, of Connecticut; Rev. Elijah Horr, of Massachusetts; Rev. Albert J.

Lyman, of New York; Edward Whitin, of Massachusetts, and Charles T. Christensen, of New York.[1]

Presentation of a gavel.

Rev. Leavitt H. Hallock, of Washington, presented to the Council, from Miss Rosalia Baker, of Walla Walla, Wash., a gavel made from an apple-tree which grew in Washington from a seed planted by Marcus Whitman, and the moderator made response.

Two hundred and seventy-five years from Plymouth Rock.

In connection with the general topic for the evening, Two hundred and seventy-five years from Plymouth Rock, Rev. William H. Moore, of Connecticut, spoke of the National Council;[2] the hymn, "Our Country's Voice is Pleading," was sung; Rev. George H. Wells, of Minnesota, spoke of the Ministry; Rev. George S. Barrett, of England, spoke of the present condition and prospects of the Congregational churches in Great Britain, and Rev. Joseph H. Twichell,[3] of Connecticut, spoke of civil and religious liberty.

Salutation.

A salutation by telegram was received from the Woman's Home Missionary Union of Ohio, to which the secretary was instructed to make reply.

Rev. Philip S. Moxom, of Massachusetts, offered prayer, and, after the hymn, "My Country, 't is of Thee," was sung, pronounced the benediction, and at 10, the Council adjourned till 9 A. M.

FRIDAY MORNING, October 11.

At 9 prayer was offered by Rev. Levi H. Cobb, of New York.

Minutes. — Telegram. — Gambling. — Devotion.

After singing, the minutes of Thursday were approved.

A telegram from Portland, Oregon, relating to the next meeting of the Council, was referred to the business committee.

A memorial from the General Association of Massachusetts, asking that a committee be appointed to consider the subject of

[1] Messrs. Lyman and Christiansen, of that committee, having declined to serve, the provisional committee has appointed, in their place, Rev. George A. Gordon, of Massachusetts, and Rev. Robert R. Meredith, of New York.

[2] Page 243.

[3] Page 251.

gambling was received, and subsequently the following were appointed such committee: Rev. Charles H. Hamlin, of Massachusetts; O. J. Wakefield, of North Dakota; Rev. William D. Mackenzie, of Illinois; Walter K. Bigelow, of Massachusetts, and Rev. Cyrus G. Baldwin, of California.

The body spent half an hour in devotion, led by Rev. Julian M. Sturtevant, of Illinois.

Our benevolent societies.[1]

As the day and evening were to be given to our benevolent societies, the following were appointed a committee on their work and needs: Rev. Henry Fairbanks, of Vermont; Henry M. Moore, of Massachusetts; Rev. George H. Ide, of Wisconsin; John T. Dale, of Illinois, and Rev. John M. Cummings, of Illinois.

Congregational Church Building Society.

Rev. Levi H. Cobb, of New York, and Rev. Charles H. Beale, of Massachusetts, spoke in behalf of the Congregational Church Building Society.

Congregational Home Missionary Society.

After singing, Rev. Washington Choate, of New York, Rev. Samuel H. Virgin, of New York, Rev. Richard B. Foster, of Oklahoma, Rev. Dana W. Bartlett, of Utah, Rev. Edward A. Paddock, of Idaho, Rev. Thomas G. Langdale, of South Dakota, and Rev. James G. Dougherty, of Kansas, spoke in behalf of the Congregational Home Missionary Society.

At 12.30, after singing, a recess was taken till 2.30.

FRIDAY AFTERNOON, Oct. 11.

At 2.30, prayer was offered by Rev. Edwin C. Norton, of California.

Congregational Sunday School and Publishing Society.

Rev. George M. Boynton, Rev. William E. Barton, and Rev. Edward M. Noyes, all of Massachusetts, spoke in behalf of the Congregational Sunday School and Publishing Society.

Congregational Education Society.

Rev. John A. Hamilton and Rev. George A. Gordon, of Massachusetts, and Rev. Edward D. Eaton, of Wisconsin, spoke in behalf

[1] Pages 162–192.

of the Congregational Education Society, and the following resolutions were adopted: —

Resolved, That this Council urges the more general and earnest observance of the last Thursday in January, as the day of prayer for colleges, as a means of seeking and securing continued and increased spiritual life in all institutions of learning.

Resolved, That the Council recommends that the Sunday preceding the day of prayer for colleges be set apart as Christian Endeavor Day, for the preaching of sermons, and for such other services as shall tend to deepen the conviction of the importance of the religious element in education, and the vital relations of the churches to educational work.

American Missionary Association.

After singing, Rev. Augustus F. Beard, of New York, Rev. Graham Taylor, of Illinois, Rev. Nehemiah Boynton, of Massachusetts, and Rev. Robert R. Meredith, of New York, spoke in behalf of the American Missionary Association.

At 5.45, after singing, a recess was taken till 7.30.

Friday Evening, Oct. 11.

Committees on Armenian massacre, on memorials.

At 7.30, a committee was ordered on the Armenian massacre and subsequently appointed as follows: Rev. Henry M. Ladd, of Ohio; John T. Dale, of Illinois, and Rev. Albert E. Dunning, of Massachusetts.

Also, a committee was ordered on two memorials, one from Bay Conference, California, in regard to meeting the present exigencies of our benevolent societies, and one from Michigan on proportionate giving, and subsequently appointed as follows:—

Rev. William E. Wolcott, of Massachusetts; Rev. Dwight P. Breed, of Michigan, and Rev. Calvin B. Moody, of Minnesota.

Provisional Committee.

The provisional committee was appointed as follows:—

Arthur H. Wellman, of Massachusetts: Rev. Edward N. Packard, of New York; Rev. William M. Brooks, of Iowa; Rev. Alonzo H. Quint, of Massachussetts; William H. Wanamaker, of Pennsylvania; Rev. William Hayes Ward, of New York; H. Clark

Ford, of Ohio, and *ex-officiis*, Nelson Dingley, of Maine; Rev. Henry A. Hazen, of Massachusetts; Rev. William H. Moore, and Rev. Samuel B. Forbes, of Connecticut.

American Board of Commissioners for Foreign Missions.

After singing, Rev. Chauncey Goodrich, of the A. B. C. F. M., read the Scriptures; Rev. Henry Blodgett, of the A. B. C. F. M., offered prayer; and Rev. Charles H. Daniels, of Massachusetts, Rev. Francis W. Bates, of the A. B. C. F. M., Rev. Charles M. Lamson, of Connecticut, and Rev. John W. Simpson, of Ohio, spoke in behalf of the Board.

The work and need of the six societies.[1]

Samuel B. Capen, of Massachusetts, spoke of the work and needs of the six societies, and offered the following preamble and resolutions, which was adopted by a rising and unanimous vote, after which Rev. Henry A. Hazen, of Massachusetts, offered prayer: —

Whereas, our six missionary societies, in harmonious relations, one with the other, seem to be doing the work which is providentially committed to their care, with fidelity and success; and, *whereas*, our brethren in the field who bear our commission are greatly hindered in their work because of the inability of these societies through reduced receipts, to promote properly their work; and *whereas*, three of our societies are now in debt to so large an extent that unless relief shall speedily come, they will be compelled still further to call in from the field men and women who are holding up the cross for the salvation of those who are ready to perish: and, *whereas*, large sums of money are given by members of our Congregational churches for work which is oftentimes known to be experimental and of doubtful success, which money, if given to our societies, would not only pay every debt, but provide for an advance all along the line; and, *whereas*, notwithstanding this crisis in our missionary work, only 961 out of our 5,342 churches last year gave a contribution to all of our six societies; now, therefore, to prevent further disaster in our missionary work, it is

Resolved, (1) That we appeal to the members of our Congregational churches throughout the land, urging them conscientiously to consider the needs of our six societies, and to be willing in

[1] Page 200.

planning their gifts for the coming year, to give not only the first place in their thoughts but a much larger proportion of their missionary money to these societies. To prevent the wasting of the Lord's money, is a sacred duty.

Resolved, (2) That in the absence of all ecclesiastical machinery and church government, the one band that should unite all our churches more closely together must be our common missionary work, we therefore urge every church in our Congregational brotherhood so to recognize its responsibilty to this work as to give a contribution every year to each society. Such a remembrance ought to be given as a pledge not only of our loyalty to Jesus Christ, the great head of the Church, but also of our loyalty to the denomination which we love, whose name we bear, and whose work we are in honor bound, as we are nearing another century, to prosecute with increasing vigor and hope. Even the feeblest churches need, for their own best work, the inspiration which would come to them by being connected by this sixfold cord with all our churches and all our splendid missionary work in all the world. Our missionary societies are the six children of our church, and it may well be questioned whether a church which neglects one of them should be considered in good and regular standing.

Resolved, (3) That in order still further to arouse an interest in the missionary work which God has given to us to do, and to make it possible to increase the force of our missionaries in all the world, we urge upon all the members of our Congregational Churches an increase in their gifts. As a means to this end, we would call attention to the simplicity and effectiveness of the extra cent-a-day plan, which, wherever tried, has been found to be successful. The amount required from each person is so small that it can be almost universally adopted; and, if so adopted, the aggregate amount received by our missionary boards would be so great that the men in the field would be doubled and trebled, every open door could be entered and the evangelization of the world would be near at hand.

Resolved, (4) That we must urge upon all our pastors from the Atlantic to the Pacific and from the Lakes to the Gulf, to take renewed interest in this missionary work. In the new revival of civil righteousness in our land, the time is propitious to emphasize the great truth that the ouly salvation of America and the world

is through the gospel of Jesus Christ; and that a revival in benevolence is the fitting and necessary complement to the revival of patriotism. We glory in the splendid leadership of so many of our pastors along these lines, and we would lay upon all, not only the responsibility, but the magnificent opportunity to be such leaders also in this holy war for the republic and for the kingdom of God in all the earth.

The Council of 1898.

An invitation was received to hold the next meeting of the Council in Portland, Ore., and also one to hold it in Grand Rapids, Mich. It was *voted*, unanimously, That the Council of 1898 be held in Portland, Ore.

After singing, the benediction was pronounced by Rev. Charles O. Brown, assistant moderator, and at 10 o'clock the body adjourned till 9 A. M.

Saturday Morning, Oct. 12.

At 9 o'clock, prayer was offered by Rev. James E. Snowden, of Iowa.

Minutes. — Manual.

The minutes of Friday were approved.

The committee on the report of the committee on a manual presented a report with recommendations.[1] The report was accepted, and the recommendations were adopted as follows: —

1. That the present committee, who have proposed this manual be continued with power to add to their number, if they shall think it desirable to obtain the co-operation of others.

2. That the committee be requested to publish, at their earliest convenience, through the Publishing Society, an edition of their work adapted to general circulation in an inexpensive form; and that they be given power to make such alterations and emendations as may finally be deemed by them advisable after receiving and weighing carefully any suggestions of improvement which may come from brethren in any part of the land, and for which purpose copies have already been distributed to the several members of this Council. The manual thus perfected, is to be signed by the members of the committee, and by such other persons as may be joined in consultation; and will carry, it is hoped, such weight

[1] Page 96.

as may be found in the character, learning, and practical wisdom of the brethren whose names shall be thus appended.

Temperance.

The committee on temperance presented a report with a declaration and recommendation. The report was accepted, and the declaration and recommendation were adopted, as follows: —

We affirm, as in the past, our sorrow for the destruction and degradation which come to our land through the vice of intemperance, and extend sympathy and God speed to all honest men and women who in any way are seeking to banish the saloon and save men from its temptations.

We, in a special manner, call upon our people to unite with all others in opposing the liquor traffic, and to encourage federated action of churches and Sunday schools, Christian Endeavor societies, temperance societies, good government clubs, and the like, in a firm and persistent movement for the overthrow of the social and political power of the saloon.

We urge our people in the present crisis of the temperance reform, in no way, by social habits or form of legislation, to give respectability to the use or sale of intoxicating drinks, and to affirm their conviction that the safety of our young men and the welfare of the State demand total abstinence by the individual, and prohibition of the saloon.

Whereas, the London Sunday School Union, the National Women's Christian Temperance Union, the Presbyterian General Assembly, and the fall Conferences of the Methodist Episcopal Church have recommended the observance of the fourth Sunday in November, as temperance Sunday, we commend to our churches the favorable consideration of this recommendation.

Our six societies.

The secretary was instructed to have printed, and to send out to all the churches, the resolutions regarding the support of our six societies.

The provisional and publishing committees.

It was *voted*, That the provisional committee be authorized to appoint any committees ordered but not appointed, and that committees so appointed be entered in the minutes as by the action of the Council.

It was *voted*, That the publishing committee issue the minutes, sermons, reports, papers, and other documents, presented at this session, and also the Year-Books of 1896, 1897, 1898, and be allowed to contract for the Year-Book of 1899.

It was *voted*, That the provisional committee and the publishing committee be authorized to meet at the close of this session.

The duty of our government to protect missionaries in foreign lands.

The following were appointed a committee on the duty of our government to protect missionaries in foreign lands: —

Nelson Dingley, of Maine; Eliphalet W. Blatchford, of Illinois; Rev. Edward Hawes, of Vermont; Rev. Washington Gladden, of Ohio; Rev. George A. Gates; of Iowa, and Rev. Birdsey G. Northrop, of Connecticut.

Devotion.

The body spent half an hour in devotion, led by Rev. John H. Morley, of Minnesota.

Statements of the theological seminaries.[1]

Statements in behalf of the several theological seminaries were presented as follows: —

Yale — Rev. Lewis O. Brastow, of Connecticut.

Hartford — Rev. Chester D. Hartranft, of Connecticut.

Bangor — Rev. Levi L. Paine, of Maine.

Chicago — Rev. Graham Taylor, of Illinois.

Andover — Rev. George Harris, of Massachusetts, by letter.

Oberlin — Rev. Edward I. Bosworth, of Ohio.

Pacific — Rev. John K. McLean, of California.

Finances.[2]

After singing, the committee on finance presented a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

1. That the Council authorize the treasurer to present to the State treasurers the facts in this report, from which they will see the vital necessity of taking immediate and decided action to collect and promptly forward their dues to the treasurer.

2. That the secretary make a special communication to each State association calling their attention to the facts here presented, and suggesting the appointment of men to the positions of State

[1] Page 223. [2] Page 84.

treasurers, who will with energy and persistence attend to this duty in their respective associations.

3. That the annual *per capita* call upon the membership of our churches for the next three years be, as unanimously recommended by the provisional committee, two cents.

4. That all moneys received from any source be deposited in such bank or banks, as the provisional committee shall advise, to be drawn therefrom on checks which have been signed by the treasurer for the payment of bills which have been countersigned by a member of the finance committee of the provisional committee.

5. That the provisional committee have authority to contract for all necessary expenditures and to appoint from their number, other than officers, a finance committee of three residing in Boston or its vicinity, who shall approve and sign all bills for payment. It is recommended that this provision be embodied in article 5 of the By-laws after the words, "until the next session."

6. That the provisional committee secure bids for the printing of the Year-Book and triennial Council proceedings, and that they accept the lowest bidders for good work.

Whitman College.

The following was adopted:—

Recognizing the value of christian education as attested by the history of our colleges throughout the East and West; recognizing also the supreme importance of continuing this work on the lines already laid down, and of embracing every opportunity providentially opened to bring into existence and secure the endowment of colleges worthy to stand by the side of those which have already accomplished memorable service for the kingdom of God; and gratefully recognizing the gifts which have been flowing into these educational channels for so many years, we regard it as a special privilege to call attention to the princely gifts which in recent years have come to our colleges from D. K. Pearsons, and to the offers which he has now made to several institutions in which we are deeply interested;

Resolved, That we especially commend to all Christian people, and to the members of our churches in particular, the college at Walla Walla, Washington. This college, founded by that noble man of God, Cushing Eells, and named Whitman College in honor of his friend and co-worker in the home missionary field, Dr. Marcus

Whitman, who, at the risk of his own life, saved three States to the Union by his memorable journey across the continent in the winter of 1842–3, appeals to the loyalty of all patriotic and Christian people, not only on account of its romantic past, but because of the splendid opportunity which is before it. In addition to the supreme importance of this college to the highest interests of Christianity in the Northwest, it is of special value as the memorial of an as yet unhonored national hero. By the conditions of gift, $150,000 must be raised prior to Jan. 1, 1896, and of this sum Walla Walla has pledged $50,000. It remains for Christian benevolence to provide the $100,000 still lacking. Under these circumstances, we feel that we are justified in commending this institution to the generous consideration of our churches, and, indeed, to all lovers of our country.

The education for the ministry.[1]

Rev. Edward F. Williams, of Illinois, and Arthur H. Wellman, of Massachusetts, made addresses on education for the ministry.

The American Missionary Association and Florida.

The following was adopted: —

Whereas, the State of Florida, in a recent enactment, has made it a criminal offence for our missionary teachers to instruct in schools white and colored pupils without caste distinctions, and for any reason to patronize such schools; and, *whereas*, the State superintendent of education has given public notice that he will subject the teachers of the American Missionary Association to criminal prosecution in case they live in the same building with their pupils, or teach white and colored pupils without distinction of caste; therefore, the National Council of Congregational Churches of the United States, regarding the enactment not only as repugnant to Christian principles, but also as opposed to our civil rights guaranteed by the Constitution of the United States to all citizens, do call upon our representatives, the American Missionary Association, to unswervingly and courageously resist this wicked enactment in all lawful ways; and to exhaust all legal measures to defend their guaranteed rights and privileges; and to carry, if necessary, this case to the Supreme Court of the United States for adjudication; and we pledge to the Association, in the pursuance of this course, our hearty co-operation.

[1] Page 235.

Expenses of delegates.

The committee on expenses of delegates to the Council presented a report with a resolution. The report was accepted, and the resolution was adopted, namely:[1] —

Resolved, That, in view of the distinction conferred on any church by the election of its pastor, or other member, to the sessions of the National Council, this body advises the payment of the necessary expenses of such delegate by the church.

Ministerial standing.

The committee on the report of the committee on ministerial standing presented a report with recommendations. The report was accepted, and the recommendations were made the first order for the afternoon.

At 12.30 after prayer by Rev. George W. Henderson, of Louisiana, assistant moderator, a recess was taken till 2.30.

SATURDAY AFTERNOON, Oct. 12.

Ministerial standing.

At 2.30, after prayer by Rev. William S. Hazen, of Vermont, the recommendations on ministerial standing were discussed and referred back to the committee.

International Sunday School Commission.

The committee on the memorial from Michigan relating to the International Sunday School Commission, presented a report which was accepted and laid on the table.

Our benevolent societies.

The committee on the needs and work of our benevolent societies presented a report, which was accepted.[2]

Relations of our benevolent societies to the churches.[3]

The committee on the relations of our benevolent societies to the churches presented a report with recommendations. The report was accepted, and the recommendations were adopted as follows: —

1. That the American Board continue the plan upon which it entered three years ago, whereby it invites the various State bodies to nominate candidates for corporate membership.

[1] Page 263. [2] Page 261. [3] Page 267.

2. That our various home societies, at the earliest practicable moment, so far adopt the fourth plan as set forth in the report on this subject of the committee of 1892, as to arrange for the holding of their annual meetings at the same place and within the limits of one week.

3. That this meeting be so arranged that it shall divide the year with the American Board, and so that when the American Board meeting is in the East, the home meeting shall be held in the West.

4. That a committee be appointed to confer with the secretaries of the various societies, with a view to carrying out the provisions of these recommendations.

The following were subsequently appointed a committee on the relations of our benevolent societies to the churches and to attend to the duty specified in the fourth recommendation: Rev. Charles M. Lamson, of Connecticut; Henry E. Cobb, of Massachusetts; Rev. Henry Fairbanks, of Vermont; Frederick Fosdick, of Massachusetts; Rev. Washington Gladden, of Ohio; Rev. John H. Crum, of Indiana; Rev. William A. Waterman, of Illinois; Rev. Thomas McClelland, of Oregon, and Rev. James B. Gregg, of Colorado.

The Armenian massacre.

The committee on the Armenian massacre reported the following, which was unanimously adopted by a rising vote: —

Whereas, the National Council of Congregational Churches in triennial session assembled regards with deepest concern the inhuman atrocities still continued against Armenians and other subjects in the Ottoman empire, for which the goverment of that empire is responsible, therefore;

Resolved, That, in our judgment, the time has come when the government of the United States should take such measures, in co-operation with the other great powers, as will not only effectually protect all American citizens, missionaries, and others in Turkish dominions, but in the name of our common humanity, will present a determined protest against these barbarities; and that our government should give moral support to the movement of European powers to cause these outrages to cease to the extent, if necessary, of the abolition of the Turkish government.

Resolved, That a copy of these resolutions be forwarded to the Secretary of State, at Washington.

The manual.

It was *voted*, That the committee in charge of the manual be authorized, in printing therein the declaration of faith known as that of 1883, to omit any words which interfere with the conscience of believers as pertaining to the mode and subjects of baptism.

Secret and social societies.

The committee on secret and social societies presented a report with resolutions. The report was accepted, and the resolutions were adopted as follows: —

Resolved, That, with loyalty to the family and the state, the Christian's first social obligations are to the church; and that it is inconsistent for any Christian to become a member of any organization, secret or social, into which he cannot consistently take his Saviour; and that no Christian can consistently allow his connection with any fraternal organization, secret or social, to interfere with his obligations to his church; and that the multiplication of social clubs and fraternities is one of the most subtle temptations against the spiritual life of the young men of our churches.

Resolved, That, in view of the multiplicity of these organizations and their influence on the churches, there be appointed a committee to report at the next meeting of the Council on the further duty of the churches respecting them.

This committee were subsequently appointed as follows: —

Rev. William H. Davis, of Michigan; Rev. Charles O. Brown, of California; Thomas Todd, of Massachusetts; Rev. Casper W. Hiatt, of Illinois; Rev. Robert R. Meredith, of New York; W. B. Homer, of Missouri; Asa L. Fabrique, of Connecticut, and Rev. Charles A. Blanchard, of Illinois.

Christian comity and Christian union.

The report of the joint committee on the reports of the two committees of which it was composed was presented and accepted, and its recommendations, after amendment, were adopted as follows: —

1. That the two committees be continued as standing committees, the one hitherto known as the committee on Christian Unity to be designated as the committee on Denominational

Comity; and the committee hitherto known as the committee on Union with Free Baptists and other denominations, to be designated as the committee on Union with other Denominations. The duties of these committees shall be respectively such as are indicated by their titles.

2. That it be the duty of the committee on union with other denominations, in cases where it may seem wise to this committee to attempt specific union with any particular denomination, to conduct negotiations with such denomination by means of persons whom it shall select for such purpose.

3. That, in particular, this committee be directed to act in conference with the commission appointed by the Christian Quadrennial Convention, with a view to closer co-operative union, and if it seem feasible, organic union. We suggest, also, particularly, that the committee continue the communications with the Free Baptists, which have been hitherto in progress.

4. The committee on union with other denominations shall be understood to act upon the following basis: —

a. In accordance with the constitution and organic declaration of this National Council adopted at Oberlin in 1871, declaring the Holy Scriptures "the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of Christian faith, commonly called evangelical," and that "the liberty of our churches" affords "the ground and hope of a more visible unity in time to come," we, as Congregational churches, recognize no creed of human origin, no matter how venerable or historically honored by us and by the Christian Church to have authority over our faith, which authority belongs only to the word of God.

b. In any union contemplated, those who join together have accordingly the right to maintian their conscientious varieties of faith and order.

c. And whereas, the visible union of Christendom is an object greatly to be desired; and whereas it is our duty to do what we can to secure it; and whereas such union cannot be secured by the submission of any, but only by the liberty of all under Jesus Christ, we do approve, as proposed basis of such union, the platform of union suggested by the New Jersey Association and approved by a number of our other State bodies, and we direct the committee on union with other denominations to present it in the

following slightly amended form to our sister denominations of evangelical churches for their consideration.

We propose to other Protestant evangelical churches, a union based on, —

1. The acceptance of the Scriptures of the Old and New Testaaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.

2. Discipleship of Jesus Christ, the divine Lord and Saviour, and the Teacher of the World.

3. The Church of Christ, which is His body, whose great mission it is to preach His gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

Such an alliance of the churches should have regular meetings of their representatives, and should have for its objects, among others, —

(1) Mutual acquaintance and fellowship.

(2) Co-operation in foreign and domestic missions.

(3) The prevention of rivalries between competing churches in the same field.

(4) The ultimate visible union of the whole body of Christ.

5. And whereas it cannot be expected that there shall be a speedy corporate union of the numerous bodies into which the Christian Church of our land is divided, we do, therefore, desire that their growing spiritual unity should be made manifest by some form of federation which shall express to the world their common purpose and confession of faith in Jesus Christ, and which shall have for its object to make visible their fellowship, to remove misunderstandings, and to aid their consultations in establishing the kingdom of God in the world, and to this end we invite correspondence with other Christian bodies.

6. We commend our brethren who have sought to promote comity by interdenominational organizations in the several States, and request the committee on denominational comity to encourage similar movements in all parts of our land.

7. When it shall seem proper that a conference of the various denominations be sought, either for comity, or for closer union, this shall be provided for by the joint action of the two committees, each consenting thereto.

It was *voted*, That the secretary forward copies of this action to State associations and conferences, for their consideration.

Committees.

The following committees were appointed: —

On denominational comity. — Rev. Julian M. Sturtevant, of Illinois; Rev. William D. Hyde, of Maine; Rev. Clarence S. Sargent, of Missouri; Rev. Reuben A. Beard, of New Hampshire; Samuel Holmes, of New Jersey, and Rev. William B. Hubbard, of South Dakota.

On union with other denominations. — Rev. William Hayes Ward, of New York; Rev. George E. Hall, of New Hampshire; Rev. Samuel W. Dike, of Massachusetts; Rev. Daniel M. Fisk, of Ohio; Rev. John H. Morley, of Minnesota; Rev. Hugh M. Scott, of Illinois, and Rev. Alonzo H. Quint, of Massachusetts.

Hymnal.

The committee on a hymnal presented a report, which was accepted.

Ministerial Standing.

The committee on the recommendations on ministerial standing presented recommendations which were accepted to be considered singly. After discussion, the further consideration of the subject was postponed till Monday morning.

Collation, Social Season.

At 5.45, the Council adjourned, for a collation in the chapel and a social season in the church, which continued until 9 o'clock, and to meet for public worship and the Lord's Supper at 10.30 A. M. Sunday.

SUNDAY MORNING, Oct. 13.

Public worship, the Lord's Supper.

At 10.30 the Council engaged in public worship in which Rev. Edward N. Packard, the pastor, conducted the opening services, and Dwight L. Moody, of Massachusetts, preached from Acts i. 8. and offered prayer; after which the Council united with Plymouth church in the Lord's Supper, administered by Rev. Charles M. Lamson, of Connecticut, and Rev. Calvin Cutler, of Massachusetts, the service, after singing, closing at 12.

Sunday Evening, Oct. 13.

At 7.30 P. M., after singing, the reading of the Scriptures by Rev. Henry A. Miner, of Wisconsin, and prayer by Rev. George A. Gates, of Iowa, the Council considered Hopeful Aspects of the Kingdom of God, as presented in addresses by Rev. Charles E. Jefferson, of Massachusetts, on the preparedness of the world for its great advancement; Rev. Willard Scott, of Illinois, on the preparedness of the church; and Rev. William H. Davis, of Michigan, on the divine plan in the problem.

At 9.15, after singing, and the benediction by Rev. William H. Davis, the Council adjourned till 9 A. M. Monday.

Monday Morning, Oct. 14.

At 9 A. M., prayer was offered by Rev. Smith Baker, of Massachusetts.

Minutes. — Annual meetings of the six societies.

The minutes of Saturday and Sunday were amended and approved.

The committee on memorial, relating to the annual meetings of the six societies, presented a report which was accepted.

Provisional committee instructed.

It was *voted*, That the provisional committee be instructed to allow the theological seminaries, in the future, at least ten minutes each for the presentation of their work to the Council.

Devotion. — Registrar instructed.

The body spent half an hour in devotion, led by Rev. Doremus Scudder, of Massachusetts.

It was *voted*, That the registrar inform each member of an *ad interim* committee of his appointment.

Protection of missionaries in foreign lands.

The committee on protection of missionaries in foreign lands reported the following, which was adopted: —

In the view of this Congregational National Council, representing the American churches which first organized missionary work

in foreign lands, and out of whose membership a large part of our American missionaries have gone, our citizens engaged in religious and educational work abroad are entitled to the same protection from the American government as is granted to the traveller or the trader. The missionary yields or forfeits no part of his rights as a citizen of no mean country, so long as he does not disobey the laws of the nation in whose territory he may be.

We do, therefore, respectfully ask, and confidently expect, our government to give full attention and all possible protection to such missionaries, as well as to other citizens living or visiting abroad, and we recognize the faithfulness with which this duty has been performed from time to time. In particular the wrongs done to our missionaries in the Caroline Islands, in China, and in Turkey, have not been fully atoned for or punished by the governments responsible therefor.

We deeply deplore the massacre in China of a number of missionaries of sister churches, and we ask, not in any spirit of vengeance, but with a desire for protection, that, when possible, by diplomatic representations, and, where necessary, by more vigorous action, it be made clear that our government will not fail to give all due protection to its citizens, whose work abroad is an honor to our own nation and a blessing to those countries in which their labors are expended.

We recommend that this paper be sent by the secretary of this Council to the President of the United States and the Secretary of State.

Year-Book. — The Roll.

It was *voted*, That the distribution of the Year-Book be made subject to the approval of the publishing committee.

The roll was presented and adopted, and the secretary was authorized to make any changes necessary to perfect it.

Minutes of bodies impairing the standing of ministers.

It was *resolved*, That, in the judgment of this Council, whenever action by a Council or any other ecclesiastical body impairs the standing of a minister, it is very desirable that the action with the general facts in the case should be communicated by the clerk or scribe of that body to the secretary of this Council, to be by him preserved for the information of the churches.

Semi-centennial in Indiana.

The following was adopted: —

Whereas this Council is gratified to learn that the General Association of Indiana proposes at its next meeting to celebrate the fiftieth anniversary of the Council held at Michigan City, Indiana, in 1846; and whereas that Council was one of the first signs that our denomination was waking to the consciousness of its broader work and fellowship, and was the forerunner of the Albany Convention and the Chicago Theological Seminary, therefore,

Resolved, That this Council appoint Rev. George S. F. Savage and Rev. Julian M. Sturtevant, of Illinois, to represent it at that anniversary.

Ministerial standing.

The consideration of the recommendations on ministerial standing was resumed. A substitute was introduced, and after discussion the whole subject, including the report with the recommendations and the substitute, was referred to the following committee: —

Rev. John K. McLean, of California; Rev. John P. Sanderson, of Michigan; Rev. Charles L. Morgan, of Massachusetts; Rev. Truman O. Douglass, of Iowa; E. D. Redington, of Illinois; Rev. James W. Cooper, of Connecticut; Rev. Edward Hawes, of Vermont; Rev. James G. Vose, of Rhode Island, and Rev. Leavitt H. Hallock, of Washington.

Lynching.

The following were appointed a committee on lynching: Rev. James W. Strong, of Minnesota, Rev. Doremus Scudder, of Massachusetts, and Rev. George W. Henderson, of Louisiana. The committee presented a report with a recommendation, which was accepted, and the recommendation, that the moderator and secretary sign the report and transmit it to such religious bodies as in their judgment may seem wise, was adopted.

Army and navy. — Memorial of Bay Conference. — Prison reform. — Florida.

The committee on the religious needs of the army and navy presented a report, which was accepted, and it was *voted*, To commend the general principles of the bill now before Congress in relation to chaplains.

The committee on the memorial of the Bay Conference, California, relating to the debts of our benevolent societies, presented a report which was accepted.

The committee on prison reform presented a report, which was accepted, and Rev. Amory H. Bradford, of New Jersey, Rev. William J. Batt, of Massachusetts, Rev. August Drahms, of California, Rev. Hastings H. Hart, of Minnesota, Rev. William H. Warren and Rev. David P. Breed, of Michigan, were appointed a committee on prison reform.

Rev. Mason Noble, of Florida, addressed the body in acknowledgment of its action in relation to that State.

Universal peace.

It was *resolved*, That this National Council concurs with many other ecclesiastical bodies in this and other countries in a petition in behalf of universal peace, and authorizes the secretary to sign the petition for this object.

At 12.30, after singing, a recess was taken till 2.30.

Monday Afternoon, Oct. 14.

At 2.30 P. M., prayer was offered by Rev. Charles Caverno, of Colorado.

By-law amended. — Marriage and divorce.

The following was added to By-law 15: Not more than ten minutes shall be given to the reading of any special report.

The committee on marriage and divorce presented a report with resolutions. The report was accepted, and the following was adopted in place of the resolutions: —

Resolved, That a committee be appointed which shall report, in the next National Council, what in their judgment is the correct Scripture doctrine of divorce.

The following were made said committee: —

Rev. Charles Caverno, of Colorado; Rev. Samuel W. Dike, of Massachusetts; and Isaac W. Smith, of New Hampshire.

Sunday observance.[1]

The committee on Sunday observance presented a report with recommendations. The report was accepted, and the recommendations were amended and adopted as follows: —

1. That the discussion of the question in its various phases be

[1] Page 142.

kept up in our religious press and our religious gatherings, and participated in by men of wisdom and spiritual discernment.

2. That our ministers be urged to preach to their people from time to time upon the obligations and privileges of the Lord's day, to the end that Christian sentiments and Christian conscience may be toned up among us, and that the Sabbath, already recognized by law, may be utilized in still greater measure for humanitarian and spiritual purposes.

3. That we express our approval of the action of the Executive Committee of the Congregational Home Missionary Society, disapproving of the use of Sunday railway trains, except in cases of emergency, by the missionaries of that society; and we furthermore suggest that all our ministers and people be urged to adopt a similar course.

4. That both as Christians and as patriots, we express our hearty sympathy and approval of the movement inaugurated in New York and other large cities of the land, for the enforcement of laws tending to secure to the people a Sabbath of peace and good order.

Arrangements for the next meeting of the Council.

The following were appointed a committee of arrangements for the next meeting of the Council, other than those to be made by the provisional committee: Rev. George R. Wallace, of Oregon; Rev. William D. Williams, of California; George H. Himes, of Oregon; Rev. Leavitt H. Hallock, of Washington; and Rev. Pres. Thomas McClelland, of Oregon.

International Sunday School Commission.

The report of the committee on the memorial from Michigan, relating to the International Sunday School Commission was taken from the table, discussed, and again laid upon the table.

Temperance. — The Registrar. — Minutes.

By invitation, Rev. William H. McDougall, of California, addressed the Council in regard to a movement in that State for the suppression of the saloon.

The registrar was thanked by a rising vote for his long service.

The minutes of the day were approved, and the registrars were authorized to complete the minutes at the close of the session.

At 5.30 a recess was taken till 7.30.

MONDAY EVENING, Oct. 14.

At 7.30, after singing "All hail the power of Jesus' name," prayer was offered by Rev. Watson L. Phillips, of Connecticut.

The Christian Endeavor movement.

Rev. Francis E. Clark, of Massachusetts, addressed the Council in regard to the Christian Endeavor Society movement.

Capital and labor.[1]

The committee on capital and labor presented a report in the form of an address by Rev. Washington Gladden, of Ohio, which was accepted.

Thanks.

The following resolutions were adopted unanimously by a rising vote: —

Whereas this National Council of Congregational Churches has come to the moment of its adjournment, and of our adieus to each other,

Resolved, (1) That we extend our cordial thanks to the churches and good people of the city of Syracuse, for their warm welcome, and untiring and generous hospitality through all the days of our delightful sojourn among them.

Resolved, (2) That we are under special obligations to Plymouth church and its pastor, for the admirable arrangements here made for the sessions and service of the Council; and to the neighboring churches of the city, which have opened their doors for the convenience and use of the large assemblies that have been drawn together by our presence on this twenty-fifth anniversary of the organization of our national body.

Resolved, (3) That we hereby express our gratitude to our beloved brother, D. L. Moody, for his presence, and for the special uplift which it is felt has come to us from his words to us; to the press, for full and accurate reports of the proceedings of our body; to the railroad companies, for favorable rates to delegates travelling on their respective lines, and to all others who have in various ways contributed to the convenience and effectiveness of our meeting.

Rev. Ethan Curtis made response.

The moderator was thanked, by a rising vote, for the ability and

[1] Page 146.

urbanity with which he had discharged the duties of his office, and made response.

The hymn, "Blest be the tie that binds," was sung. Rev. Charles O. Brown, assistant moderator, offered prayer and pronounced the benediction, and at 9.30 the moderator declared the ninth session of the National Council dissolved.

NELSON DINGLEY, Jr., *moderator.*

Charles O. Brown,
George W. Henderson, } *assistant moderators.*

William H. Moore, *registrar.*

John P. Sanderson,
William B. Hubbard, } *assistant registrars.*

BABEL AND PENTECOST.

SERMON.

REV. F. W. GUNSAULUS.

Genesis xi. 1–10; Acts of Apostles ii. 1–13.

Here are two scenes in the history of the human soul, which is evermore repeating its own deepest experiences. The distance between man and God, the earth of man's life and the heaven of God's unclouded presence, man's actual ignorance and feverish care and God's ideal knowledge and calm power, — this space has always challenged every human faculty, and the profoundest and truest life of man has taxed its powers to bridge the immense void. The picture given to us by this ancient page, the building of the Tower of Babel, is only one intimation of that perpetual effort which man has made to work up from the earth into the presence of the Divine in heaven. There has always been something splendid and dramatic, if not entirely heroic, about these labors of man, or Titan, to invade the dwelling-place of the Infinite and assert his presence there. It has seemed great to him to peer into the secrets of the absolute from the height of some Babel-tower, or, Prometheus-like, to steal from the hand of Infinite Wisdom its secret. These brilliant enterprises appeal especially to our out-reaching and self-asserting time.

The poem of Prometheus is to the nineteenth century what it is, in all its reminiscent music and modern significance, because our own time, so recently gifted by treasures and forces of nature, feels that it has the right to the precincts and secret of infinite being, since it has learned to love them so, and that there is no distance between man and God which human genius may not span in a sublime effort to reach him. One has only to study the geography of the human soul in its present condition, and mark the history which it is making of itself in its own aspirations and yearnings, to understand how our age finds a heroic quality in that far-away event. The plain of Shinar may lie here or there in the Orient; Babel may have been the capital of the Babylonian Empire, or that of some other land; fragments which attest the vulgar magnificence of a city covering a hundred square miles may have a tale to tell, or may be silent as to the existence of a tower which reached toward

heaven; — nevertheless, wherever the human soul lives, unwon to its divine destiny by that Spirit which spoke out of heaven to earth at Pentecost, Babels will arise upon every realm of its life, and that confusion of tongues which always follows a confusingly low ideal, will surely ensue.

It is this fact which furnishes the suggestive contrast, as we pass to the second picture. Separated as this event is from the first by thousands of years, here, at Pentecost, we see just *why* the whole history of Babel-building is the history of the most brilliant failure with which man has concerned himself. In no other light than the light of Pentecost can we understand the pre-existing spiritual condition, that poverty of soul which promises nothing but defeat. It is described in the words of the old story: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." In all moments, when man has missed the fact that all life is to be lived from above downwards, before it may manifest itself, as life, from beneath upward, when he sees not that the secrets of his earth are to be revealed out of the heavens above him, then has he been afraid of the great broad world in which he finds himself. Lost to a true ideal, he fears to lose himself. He has nothing greater than himself to feed upon, and he is affrighted at being separated from his kind, even if they be as hungry as he. This is the centripetal force gathering the weak into crowded cities; the opposite is the centrifugal force moving the strong to the suburbs. Humanity without ideas and sentiments that make the earth a precious opportunity for their realization — humanity uninvested by that life which is larger than its own, unwon by that mystery which over-arches its knowledge with the conceptions and aims that include its world, is indeed a pitiful orphan, and is sure to become a panic-stricken exile. It is not strange that, in such moments of spiritual dissonance, when the soul of man hears nothing of the harmony of the universe, when man and his earth hear nothing but their own ambitious melody, that he should seek to rally himself and bind the children of his hope about something that should at least point heavenward.

This method of ridding himself of his fear of the life problem, a problem which is as broad as man's universe, is very human. The last great gift of pagan Rome to the world was a Cæsar, her characteristic man, the man up through whose personality and power Roman thought and feeling climbed, as in a tower, toward the In-

finite, until, in that desperate but blind effort to bridge the distance between the human and the divine, it called Cæsar "God." Apotheosis was the logical consequence in men's minds of an effort at civilization, unfed by the Highest; and making a man into a god was, in this way, through its very failure, a testimony to the fact that God must speak in and through the Incarnation. So, also, Babel, with its failure to unify humanity around a visible and man-conceived institution, was the hint that somewhere in God's universe man would come to a Pentecost. Humanity could be unified, not by any institution, but by the power of the Spirit; and this is the significance of Pentecost, that here at last a disorganized and self-dividing humanity comes to be reorganized and forever spiritualized into a divine unity.

The tendency of the human soul, in all its moments of paganism, is to build an institution from the earth up toward heaven; the gift of Christianity was the revelation of a person who was to make humanity his perpetual institution — God in Christ, in whom God came from heaven down to earth in the Incarnation.

The desire of the men of Shinar to make a name, lest they might be scattered, is also the ancient expression of that defiant egoism which is at root always godless. It is self-consciousness when it passes into egoism; egoism is atheism. On the other hand, the meeting of those Galileans in the upper room, on the day of Pentecost, was a triumph of God-consciousness passing into aspiring adoration, — the result of the worship of that self-sacrifice which had promised that there would come into the world a new Spirit, the Spirit of comfort and of truth. At Babel, there is furnished for all philosophies of human nature, and all schemes of society, testimony to the fact that conscious uniformity is the foe to that unconscious unity which operates as the unseen but regnant pattern, weaving all facts and forces and men into that divine tapestry called civilization. At Pentecost, while many languages were spoken by many tongues, they were all of one accord in one place. This profound harmony of Pentecost was wrought of many melodies and came out of many instruments, which were thrilled by a common hope or hushed into melodiousness by a common awe.

At Babel, all instruments were similar, but, with no harmonizing theme worthy to overmaster and include all, each player ultimately persisted with his own tune. Babel could furnish only a sad picture of uniformity in a desperate effort to preserve itself.

God has always been careless of uniformity; his Holy Spirit is always creative of that which is most precious and fundamental, unity. The Infinite Wisdom has depended upon the might of ideas which make their servants citizens of the universe and keep them from the invasions of loneliness whenever they are, — ideas that are the threads of power holding all things in harmony; these alone create and maintain among the innumerable minds of earth an unvexed and full-chorded unity. The infinite love has always relied upon sentiments as deep as the feelings of Jehovah and as far-reaching as is his grace, to run from heart to heart and to so bind, over unmeasured distances, the sons of earth, that the whole world and every realm of life shall be the place of his glory. The Infinite Will has calculated upon universal laws that are the laws of love, as the lines along which his purpose travels, to so win men's wills into obedience of them that, wherever men are, however separated in this world or in another world, the one imperial concern of the glory of God and the good of man shall bind them forever.

To realize this vision and governance of God in the life of man is the ministry of the Holy Spirit. Wherever men have recognized this down-coming of God's life manwards, and responded to it, there has been an upper room in which humanity has found a central abiding aspiration and law, and there has been Pentecost.

The confusion of the earlier Babel is no more far-sounding or pathetic than is the confusion of our latest Babel. When souls are in chaos, tongues are strange. Every Babel begins with an undiscerning cry for uniformity, and ends in profound confusion; Pentecost begins in superficial confusion and ends in fundamental unity. Uniformity is a thing incidental. Unity is essential and reaches down to the elemental currents of power and hope, to the resources of unfailing wisdom. Every political, social, and ecclesiastical scheme at uniformity, and every effort at consolidating humanity around an ideal lower than God's plans, as revealed in Christ, has ended in mental and spiritual dispersion. And that is the only dispersion to be feared. No nation has ever been able to exist for long which has not fed its ideal life and its aspirations from heaven downward, instead of building its poor aspiration in some useless magnificence that wearily lifts itself from the earth upward. At Babel, a race huddles together about its self-constituted ideal; at Pentecost, a race is sent everywhither, expelled from

any possible aggregation of self-esteem and self-consumption by a Pentecostal flame, an idealism greater than its dream, — a unifying divine vision.

Out from that plain of Shinar probably came Abraham, "the father of them that believe." He could not belong even to the region where life's inspirations came not to man's heart out of the heavens of the ideal, and Abraham's idealism is described in the words: "He went, not knowing whither he went." He was the most practical man of his age, because he was its greatest transcendentalist. He was the initiator of that westward-looking movement which at last reaches Cipango of Columbus' dream by going west. It was this dependence which this man had upon those upper and infinite realms from which he drew the careless sublimity of the Purpose whose voice he obeyed, that led Christ to say of him: "Your father Abraham rejoiced to see my day: he saw it and was glad." Abraham's anti-Babel obedience of the Divine above him was the echo of that celestial eloquence whose ultimate utterance on earth was a Divine Incarnation.

When Pentecost came, to remain a perpetual light of all days, it is not strange that it should contrast so strongly with that other day when self-confident humanity was both ambitious and rebellious at Babel. There was the deification of work, and work unillumined from on high; at Pentecost was the glorification of musing and receptive and loyal thought. Waiting is more in demand in a universe where God is at work than is even the most industrious doing. Prayer is the promise of progress. Civilization has found its most practical resources in the idealities above the grim and dust in which it toils. Great is work; but work alone is Babel. Greater is the open soul, receiving at Pentecost the inspirations and ideals by which the work of man on earth shall be something more than noisy laboriousness; where, indeed, it shall be the bringing down out of the sky of truth and love, the city of God, that complete and glorious civilization which shall last forever. Wherever mere work rules and men's bodies and souls are unfed, by a revelation of what man is in God's thought, there is a centrifugal influence which makes human speech become variant and which tears society into tatters. I may say the same thing that my brother says in his own language, and yet be separated from him by infinite distances; I may say nothing that he says, and what I say may be said in another tongue, but, if our hearts

are under the sway of one Spirit of Holiness, we understand each other. Genius and goodness make men comprehend each other. A noble thing can be uttered by a Hottentot to an Icelander or a sage in the cloister. In heaven we shall sing, because music is the universal language.

The doing at Babel and the praying at the day of Pentecost are, one, the separative and wearisome influence without a grand ideal; and the other, the inspiring, unifying influence of life with a worthy ideal. Let us never be afraid that men will lose their personalities by the unifying power of Christianity. It is only our disease of individualism that we can lose. The ideal and motive of Christianity are so comprehensive, and each strikes every man's heart at so great a depth, that every human being under its influence has an apprehension of the meaning of his own life that insures its development, and an appreciation of the value of every other man's life that makes his slightest and truest accent understood.

The leaders of the race have always had this dream of unity. It is a sentiment and yearning as old as the first poet and as young as that era whose singer prayed for

> "That common wave of thought and joy
> Lifting mankind again."

Men have all sorts of panaceas which prevent the unity and produce the disintegration of the human family. In the contrasting darkness and light of these two scenes, I think any one can see that oftentimes the cure has not been offered, because the philosophers have missed the true diagnosis of the disease. Babel-building is very satisfactory to our pride, and Babel-building dies hard and even grandly. It certainly did not vanish away from man's mind and hope when the confusion on the plain of Shinar came. Many of our modern efforts for man are only splendid repetitions of the old experiment. The Greek Æschylus has made the greatest of Greek tragedies sympathetic with our love of man's enterprise at forcing his way to the Infinite. We are yet singing the praise of that audacious protestant, Prometheus, as if he were a half-divine Luther or a titanic William the Silent. Shelley's age of political revolution sang again the old story with the improvisings of its own bard. Our closing age, more wedded to evolution, has held that Science will exalt and bind men, and that by discovery and up-

built towers of achieved victories over nature's secrets, we may rally forever the else-separated sections of humanity into one. Science, Democracy, and certain ideals of progress — how often has each been called the Prometheus of our era! And the sad truth is that each of these, unless it be fired at the heart by some Pentecost where God comes to man, is only Prometheus at last without the divine secret, and with a divided humanity as vulture-torn as he at the base of Caucasus. Still we sing,—

> "Ah, Prometheus! heaven-scaling!
> In such hours of exultation
> Even the faintest heart unquailing
> Might behold the vulture sailing
> Round the cloudy crags Caucasian!"

I. There is a passionate, altruistic, not to say Christian, spirit of Science, of which I do not now speak, when I say that the spirit of Science which has not known Pentecost is a defeated Prometheus, or a builder of Babel. Like Shelley's Prometheus, rather than the Titan of Æschylus, it has lived in an age perplexed with many ideals — an age revolutionary by descent, while it has come upon the idea of evolution — an age that is yearning for some kind of deliverance. It has visions of salvation so numerous as to almost make it despair. It has, like the Titan, no dream that it needs salvation from itself; from its imprisoning egoism; its own passionate self-seeking; its haughty and self-satisfied ideals; its unrighteous, unworshipping rebelliousness against an order that strains it to altruistic effort, purity, and truth to which it is disloyal. It makes ours an age of faithless haste, for it does not believe "He that believest shall not make haste." It does not rest on the fact that eternal order is sure to succeed even through suffering. It is unquiet and in revolt. Our age has looked to such a power as Science as its Prometheus, its redeemer; for it has conceived that its disease is ignorance alone. But not ignorance is its malady, else a Prometheus who robs Jove of his intellectual method, his secret, might deliver the race. Its malady, productive of all ignorance and care and pain, is unrighteousness. Mankind does not need a Promethean champion of humanity as humanity is, but a personal revelation of God, whose influence will first re-create and then champion man as strives to be what he ought to be. This other and divine Prometheus must come, instead of a Titanic

man; and up to the hour when man is seeking to be what he knows he ought to be, all science, all discovery of nature's powers waiting to serve him, all mastery of the forces that are set to be his ministers, is a magnificent gift which man cannot take, save to his ruin. They do help him to build, and up toward the skies. But, building with them, he knows not yet the awful distance between the finite and the infinite. It is a moral distance, and so a mental distance. Man, with all his science, must learn to work on the understanding that it is a less distance for the infinite to come, as God comes in Christ, from the infinite to the finite, than it is for the finite to travel or build to the infinite. The possession of the most helpful forces often betrays us, and we build Babel.

All at last is confusion, in spite of the power spent to exalt and bind men together. It is a bond that does not touch men at their life centres, and so it fails. An effort at unnecessary uniformity has slain necessary unity. Small ideals of what man is to be have bred the small-mindedness that ends in individualism and conceited distrust, one mind of another. Prometheus is only the superb anarchist, in spite of his humane aspiration to enfranchise man. Every fact that comes from our modern Promethean secret-getting, if it has not been grasped by the hand of that altruism which loves man because God has revealed man's true life and destiny in Christ, is a peril. It divides rather than unites. It makes even genius lonely, and none can understand the other. It exalts the intellectualism of the individual, and makes society an anarchic collection of lawless atoms. Not a new impulse of the brain, only a new heart of love makes a great man safe with mankind. If he were possible, a free man in Prometheus is still out of harmony with the universe; a "a free man in Christ Jesus" is in league with the secret of eternity; to him all of time's secrets are given over to the treasury of man.

Turn to that truer and higher Spirit of Science, the Holy Spirit, spirit of wholeness and health, spirit of holiness. It does not sing with the Titan, as he looks at the sun —

> "I laugh at your power and his who sent you here
> To lowest scorn: pour forth your cup of pain."

It has become more reverent, as it has ascended from the deeps of the earth along the route of the charmed spirit of man. It has made its Darwin one of the humblest of the noblest; it gives us

the picture of Tyndall refusing to go with the Babel-builders of negations while he waits for truth, and it leaves us the portrait of Huxley as he declines to follow the materialist; it has taught his lips to speak in hushed awe of Jesus and the immanent God. It has unconsciously adopted Christ's dream of the unity of man, a unity not to be realized by man's o'er-leaping ambition and his Babel-towers, not to be made a fact because all men speak one language, but to be made real, because everywhere the deep and elemental currents running through human nature Godward shall all of them sing one music, of the infinite sea from which they came and to which they go. This Science has a conscience. It now insists that it has something to do with ethics. It cannot be persuaded, like Prometheus, to refuse to acknowledge the existence of moral evil in the world; but, more like that band of disciples after Pentecost, it finds an aching world on its hands to be relieved. The new spirit has come. We find the many-languaged race of men understanding itself and its future, when it beholds an Agassiz saying and living what he says: "I have not time to make money"; and more, when an inventor, whose machine takes the work from thousands of men, is devoting himself to their higher employment; and, most of all, when the cause of social reform commands the genius of Alfred Russell Wallace. Nothing confuses the utterances of men when all are swept by a sublime dream, like Christ's, that the world belongs to God and must be his. Stuart Mills' is an awful statement that so little, if at all, has invention added to the comfort or well-being of mankind; and its rigor of meaning must continue until, at Pentecost, where even God's power comes to be the power of his love, learns the altruism of the redemption of himself from selfishness and pride. As long as we do not have Pentecost, every new invention is Babel-building. It is an exalter; the fiction of progress. It only enables the strong to oppress the weak. It confuses humanity.

The Holy Spirit of science has its vision of universal government; under its influence generations learn

> "To sit, self-governed, in the fiery prime
> Of youth, obedient at the feet of law."

This very conception of the unity of law throughout the universe — that refreshing revival of the true doctrine of the Holy Spirit everywhere — has made a Pentecost for our modern thought. The

revelation that tears and worlds are moulded by one power working through one law is a loftier fact around which to rally a divided race's thinkers and workers, than any Babel of human achievement. The beneficent use to which the gains of science may be put is the guaranty for their beauty and desirableness; and what that use is may be learned at Pentecost alone. How each mind understands the other mind in that fundamental language of man, as he brings his precious burdens of discovery in, if at that hour there burns within him the enthusiasm of that band of fishermen who at Pentecost held the secret of the whole world's advance. Here was at last a true diagnosis of the malady which afflicts man, and breaks up the true unity of the race. Sin was and is the trouble. This was revealed in the cure. The remedy offered for unrighteousness showed that loveless disloyalty was the disease. A new world dawned. Christ had won man to God and holiness. These men at Pentecost conceived of taking that idea and ideal forth to unify the humanity which had been redeemed. It is the one glorious vision that makes science the handmaiden of the Lord and an angel of civilization. If I were to describe in one word the transformation of science in our day from that pagan, selfish, conceited air which has so often offended truth, to that reverent, humanity-loving and nobler manner in which she now moves, I would say that the day of Pentecost had fully come. Revelations of the infinite in nature, like God's revelation of the infinite self in Jesus, have taken their place in man's thought, and, instead of audaciously building up out of man's wisdom brilliant systems of philosophy stretching from earth up to heaven, man listens for the whispers of the Life of all life. By its half-conscious reception of Christ's ideal of man and his future, science has received the Holy Ghost.

II. What a magnificent word is Democracy! and to what fascinating paths have men been drawn, leading up to a height of aspirations that its dreams may be realized. Poetry and eloquence and heroism and a passion for achievement have marshalled the innumerable throng to build this tower to heaven. It is at once a rallying place and a memorial. In our own land, raw recruits from every other land have joined the multitude, and no one has failed to hear amidst the shout a penetrative note of daring, a presumption which tends to grow atheistic, as even all organized or unorganized discontent comes to be. Much of our passion for democracy is not a noble content to die and work for the realiza-

tion of a divine ideal revealed in those Pentecostal hours of history when God invests humanity with his own presence and plan, but it is self-enamored discontent with any government above our egoistic, heaven-scaling Prometheus.

A great American has said, "Democracy means not, '*I'm as good as you are*, but it means, '*You're as good as I am.*'" Surely we cannot avoid the fact that the first is individualism, conceited, arrogant, and dividing, "*I'm as good as you are.*" It is the outcome in separate minds of a general public egoism. It proposes to be the government; it never dreams that self-government is the result of being first divinely governed. It emphasizes liberty and is silent about law, It is too thoroughly employed with itself to reflect that liberty is the child of law and that only truth can make men free. "*I'm as good as you are*," — this is Babel-building on the plain of Shinar. It writes each man's particular name on one vitrified brick, as if some day humanity, consolidated and wide-eyed, must not, as God's servant, tear it all down. It is ultimately against man's civil government, as it is at the first against God's government. When every man in the great community of men shouts, "*I'm as good as you are!*" then, indeed, is the confusion of tongues. The more it works at uniformity, the more despairful grows the hope of unity. At last, nobody understands anybody else. Each man has formed a society of one member. Our noisesome day is the witness of all the disorganization, mutual misunderstanding, and cynical distrust of a democratically inclined race, whose democracy begins and ends in Babel-eloquence, saying, "*I'm as good as you are.*"

But there is another spirit of democracy, — the Holy Spirit; the spirit of wholeness and health; the spirit of holiness; the spirit which is Christ's own life. We accept Mr. Lowell's word, in this sense, when he says, "Christ was the first true democrat that ever breathed." Then we have moved from the chatter of the plain of Shinar to the eloquence of Pentecost; from Babel to that glorious upper room.

Christ makes a revelation of God in man, as God makes the revelation of himself in Christ. It is this revelation which, with tongues of fire, says, not "*I'm as good as you are*," but, "*You're as good as I am.*" Christ's valuation of the other man, his saving of all men, of every grade, by his own sacrificial life and its issue, his creation of indubitable equality of men before his cross on

Calvary,—these are the bases of triumphal democracy. Above them all, his spirit, — the spirit of help for others, the soul of altruism, the over-flowing care and love for all men because they are God's children, — all this passion that grows divine in him and through him, as it worships God and is loyal to God's government — this is the energy that cries out: "*You're as good as I am.*" This is a gift to social dynamics from Pentecost. No Babel of misunderstanding, no centrifugal force, is here. I care not whence they come, careless as they may be of all superficial uniformity, those who surrender to this Holy Spirit have genuine unity, and each man hears the other in the tongue wherein he was born.

III. Consider some of our ideals of human progress. We do not need Prometheus to rob God of his secret; we need men so inspirited by the Holy Ghost that they are willing to listen as that secret of good government is spoken by the carpenter's son.

There are signs that Pentecost has fully come. The spirit of Christ, unhurt on that Calvary of greed upon which he has been so often crucified by ecclesiastic and politician, has left a spirit of truth which has come into our political economy. That Pentecostal spirit is taking the things of his and showing them unto us. Christian ideas and ideals of society are being reconsecrated to missionary effort in the upper room of thought and hope. As these conceptions reappear, we know how much of our vaunted progress has been only Babel-building, and that such principles as have most ministered to man's self-confidence under the form of economic orthodoxy, cannot form a tower about which to unify the race or create a Prometheus to redeem humanity. The undisturbed genius of our wealth-producing era has been half worshipped as our Prometheus. It is a true Prometheus, in this sense, that it has robbed God. It has not, however, attained the divine secret. Our age has declined to let its heart be fired with the altruism of Pentecost, and great has been our confusion of tongues. Statemanship now knows that we must rid ourselves of Babel and substitute Christ and Calvary for Prometheus and Caucasus. Our Christian scholarship realizes that Babel and Pentecost are opposed forever, and that, in the light of Pentecost, we must welcome inquiry as to the righteousness of our regnant industrial system. Have we not forgotten that the abiding wealth of the world has foundations in the Golden Rule and not in the iron rule? Have we

not so adored man's ability to make a memorial of his genius in material wealth, up-piled in the form of capital, rather than justly distributed among men, that man, on whose life Pentecost puts a divine value, has been stunted while the tower gleamed skyward? Has not even Christian scholarship been unable to account for our confusion of tongues, and have we not halted beneath the shadow which that lofty earth-foundationed progress has cast upon legislatures, city councils, courts, and juries? Let us not forget that the cloven tongues of Pentecost are yet in the air, and must be reckoned with by our civilization. Let not Christian scholarship be dazzled by Babel. It hears much of the value of machinery and the exquisite music of mechanism. It is invited to look into the crowded cash-books and wonder at the fortunes which have come forth in a day. It is asked: "Did ever fabric like this come from the mills of any other century? Did ever economic philosophy dream that profits like these could accumulate so rapidly? Can the genius of discovery go beyond the results of our whirling steel? Even Christianity, — how it pays! How could we ever expect to keep men employed at such a wage, if they did not expect, instead of homes on earth, each to get a home in heaven?"

Our Prometheus vaunts himself unseemly, even when in his leisure he sits with his loved Asia, devoted to arts and ideals, hearing nothing from above him. At last, it wearies. The soul wants a word from above itself. Pentecost placed that word on human lips. Let us stop. The Christian idea of God's valuation of a man has at last been taken by what are called the dangerous classes, and we are asked: "What quality of man does all this progress bring forth? What tissue of heart-chord, what hardness of righteous conviction, what whiteness of sentiment, what strength of purpose, what purity of heart?" Of course, the reply is: "Just now, that is dangerous questioning. So soon as the labor problem is settled we mean to look into that, but that is impracticable now." Ah, dear victim of sophistry, the Pentecostal truth as to the value of man is at last out into the fields of our political economy; it has been caught up by the loafer and striker, and is being flung into the air by the mob; and you must leave your ledgers to welcome a truth so long delayed. No modern cannon can shoot this idea down, although the mob be slain at your door.

It is ours, my brothers, to say that this idea, tossed into the air by the lawless, does not belong to them. We must tell them that

it means law and not anarchy. But who are we? We have too little known them. The communist will not listen to me, for I have been quiet too long; but the sunlight I have kept back so long, now flaming forth, only shows him a dagger gleaming at his side. He sees nothing else but that. The religion which, avows that man, is the great factor in the equation of this world, must insist on the fullest agitation as to the adequacy of the principle of our economy.

Because vulgar men have stolen a flag which we have not defended, we must not falter in making it safe. We must reckon on the fact that the day and ideals of Pentecost are here, and even if we do not say so, others will hail it with joy. Cabet said frankly: "If Christianity had been interpreted and applied in the spirit of Jesus Christ, if it were rightfully understood and faithfully obeyed by the numerous sections of Christians who are really filled with a sincere piety, and only need to know the truth to follow it, then Christianity would have sufficed and would still suffice to establish a perfect social and political organization, and to deliver mankind from all its ills." What, but the baptism of the Holy Ghost will bring the desired consummation? This is what we lack, and this alone, to bring society up to our creed.

Is it because our knowledge of Jesus Christ has not felt itself called upon to perform its duties, that only a radical social reformer, to the terror of the conservative's soul, cries: "Jesus Christ was the first socialist." Clergymen are asked to-day by an orthodoxy which, in the midst of ill-gotten gains, has somewhat forgotten its anxiety about the infallible authority of the Scriptures, if really the Golden Rule is not an impracticable sentiment after all. The most dangerous of the dangerous classes, and the strongest foe of essential orthodoxy, is a man who has nothing but contributions wherein to spread a Bible with the Golden Rule in it, save his systematic faithlessness unto its high behest. Our Christian scholarship must insist upon the fact that this same lofty principle has put more money into the purse of mankind than all the selfishness of ages. The worth of human life never came from the dominance of the iron rule. The coin which stands for a day's task is richer to-day, means more of opportunity, represents more that makes life desirable, than a coin which stood for this same task nineteen hundred years ago, not because of the triumph of the policy of "*lassez faire*," but because of the slow gains of that

transcendental word of the Galilean Visionary who, even now as then, in our regnant political economy, has not where to lay his head.

I readily grant it will be a difficult task for even our most pretentiously-religious scholarship, which has too silently let men pile up wealth on false foundations, and avoided the unpleasant lower classes for so long, to get the ear of either of these. A socialist confronts our timid scholarship which has professed its faith in man, and tells us: "You have known that social economy, to be true or lasting, must be in harmony with the ideal of man and society which went forth at Pentecost. You have known that man is the one goal toward which everything in nature and history has run. You have been singing, with Dryden, —

> "From harmony, from heavenly harmony,
> The universal frame began!
> From harmony to harmony
> Through all the compass of the notes it ran,
> The diapason closing full with man."

You know also that the law which strengthens only the strong, even when the fortunate one calls it the law of the universe, is not in harmony with man's best hope. It unmans both the strong and the weak. It makes of one a brute, and of the other a machine. All this you have known, and yet you have been silent. Why has this truth not been inserted in the midst of tables of statistics and reports on imports and duties? Sismondi's question to Ricardo: "Is wealth everything — is man nothing?" has long ago been answered both by religion and scholarship. Why have you not spoken it? "The starting-point, as well as the object-point, of our science," says Roscher, "is man." Why, then, has the quality and amount of the goods which he would make, rather than the fibre of his soul and the weal of his body, been made the whole topic of your economy? Ah! you have been cowardly, when you ought to have spoken. *Be silent now.*

> "'T is the day of the chattel, web to weave and corn to grind.
> Things are in the saddle and ride mankind."

The agitation upon us is Pentecost against Babel-towers. Co-operation that unifies has assaulted competition that disperses, in a way neither trusts or trades-unions have dreamed of. That spirit will win as the warm sunlight wins over the glittering bastions of ice. It is our only hope of human order. The capital of the

world, which most protests against agitation, will see, either through joyous or dreadful memories, that wealth needs a better motive for its production, a truer method for its growth, and a more genuine security for its existence and influence than our system of economics furnishes; and wealth itself will some day repudiate the leadership of a church which does not now see that the strong sentiments, the deep instincts, of the human soul which Christ unfolded and on which, stable society rests, and which have so largely been ruled out of both our theories and practice, — these must be respected. We want a Pentecostal faith in Christ's ideal of civilization, — the faith which relies on the simple rejuvenant instincts of Christ-ennobled humanity.

> "A few strong instinct and a few plain rules
> Among the herdsmen of the Alps have wrought
> More for mankind at this unhappy day
> Than all the pride of intellect and thought."

Our social structure trembles before the vision of the city of God, whose light radiates from the throne of the slain Lamb. Our only possible method of having that vision abide as our blessing and not as our curse, is to obey its commands and help to make the City of God a fact here below. Our attitude toward this problem will determine the destiny of our scholarship and our beloved church. Shall no Thomas More present to some Henry VIII. and Cardinal Wolsey a humanity a little more able to exist and advance in Utopia? Is Plato to stop with a dream of a republic? Shall Bacon be the meanest as well as the wisest of mankind, because his "New Atlantis" is only a vision, and because there was such a void between the truths which Elizabeth's greatest scholar knew and the errors which were crowned by her Lord Verulam? Shall there not be a James Harrington, whose "Oceana" may strengthen and grow real with Hampden and Sydney and Vane? Shall our Sir Thomas Browne avoid the fierce shock of the great Rebellion. Shall the floating islands and the city of the sun exist only as the vision of Campanella and the dream of Morelli? Shall not Christian culture dare and do, as well as dream?

Only then

> " . . . Shall all man's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year

Our vision, then, of civilization, is that of Pentecost. The divine order is, first the new heavens, and then the new earth. The angels in Jacob's vision descend before they ascend. O Church, O Nation, let us seek to make a memorial that will outlast our foolish fear that only an earth-foundationed institution will provide for us a name. Whenever any true soul reveals God's presence in this earth, there genius has its Pentecost; wherever any true soul reveals God's presence in man, there sainthood has its Pentecost. Philo Judaeus tells us that each man at Babel inscribed his name imperishably, as he thought, on a vitrified brick. Such is the memorial of self-seeking individualism. To-day men question as to the site of that faded magnificence; not a name is known; and only where this egoism did probably build its walls, lie the large masses from which not a single separate vitrified brick can be broken.

One hundred years ago, the October leaves murmured with the sorrowing nightingale, which was his truest voice in nature, when John Keats had actualized his own epitaph. "Write on my tomb," he said, "'His name was writ in water.'" A new century comes and sings, —

> "For, as the wave, thy varying numbers run —
> Now crested proud in tidal majesty,
> Now tranquil as the twilight reverie
> Of some dim lake the white moon looks upon,
>
> "While teems the world with silence. Even there,
> In each Protean rainbow-tint that stains
> The breathing canvas of the atmosphere,
> We read an exaltation of thy strains.
> Thus on the scroll of nature everywhere,
> Thy name, a deathless syllable, remains."

Not the sea's changing palimpsest, but the fact that the writing of a name so true to God's utterance of himself in nature's beauty, and the writing it so beautifully, — this has made the water that might have been Lethe's oblivious stream his memorial place, firmer to hold this poet's name than adamant. His was a vision from the brain's Pentecost. God had revealed himself to man; the Holy Spirit of beauty was poured out in the upper chamber of this man's thought and feeling. It was not Babel effort, or Babel confusion, when he sang. He did not fashion his rhymthic glory; it found him, and uttered itself through him. He was first appre-

bended, that he might apprehend. "The Spirit bloweth where it listeth."

"In far retreats of elemental mind,
Obscurely comes and goes
The imperative breath of song, that as the wind
Is trackless and oblivious whence it blows."

The poet and the saint listen for, wait and obey the revelation; the revelation grants them the eternity of that which it reveals. Let the saint's task to make the divine human and the ideal practical, be initiated at Pentecost. Then, as he seems to die, all things will tell him, —

"Thou hast left behind
Powers that will work for thee; earth, air, and skies;
There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies.
And love, and Man's unconquerable mind."

REPORT OF PROVISIONAL COMMITTEE.

The Committee met in Plymouth church, Minneapolis, on the adjournment of the last Council; elected Samuel B. Capen, chairman, and Rev. H. A. Hazen, Secretary; and voted that the salaries of the three officers of the Council be continued as before; also that between meetings of the committee, the secretary's authority to fill vacancies in other committees, and to commission delegates, be continued.

Voted, That the next Council be held in San Francisco, provided satisfactory arrangements can be made.

Committee met in Hartford, Ct., at Memorial Hall, Thursday, Dec. 8. Under the authority of the action of the Council, it was voted to cancel all dues for 1891 and previous years, of Arizona, Arkansas, Georgia, Indian Territory, Kentucky, Louisiana, Nevada, New Mexico, N. Carolina, Pennsylvania, S. Carolina, Texas, and W. Virginia, provided that these States remit promptly dues of 1892, and with the expectation of prompt and full payments in future.

Our seven missionary societies having sent a memorial in reference to a more satisfactory presentation of their work, in this Council, a sub-committee was appointed to confer with them. The result of this conference appears on the program in the assignment of Friday, as missionary day.

Another sub-committee was named "to see if satisfactory arrangements" could be made for the meeting of this Council in San Francisco. This committee pursued inquiries diligently, with the aid of brethren on the Pacific coast, but the result was not favorable; "satisfactory arrangements" were found impracticable. When this issue became probable, Syracuse and Grand Rapids both promptly renewed the invitations presented at Minneapolis, for this session of the Council. As the Council had once met in Michigan and never in New York, the invitation of Syracuse was accepted, and we are here in the heart of the Empire State, to find a welcome as intelligent and hearty as any city in the land could give us.

The matter of the crowding and overloading of our program by the multitude of reports provided for, has been the subject of our prolonged consideration. That some relief is important all who have attended the recent sessions of the Council must feel keenly, but that the proper relief did not come within the province of the provisional committee is perhaps just as plain. We have notified all committees that we should recommend to this Council, as we here do, that no report exceed fifteen minutes in the reading, except on the order of the Council, given at the time, leave to print more being possible.

And we ask the careful attention of the Council to the question whether, in the interest of its own future sessions, and its larger influence among the churches it will not do well to practise a severer restriction in the appointment of special committees, with their demands upon the time of future sessions. This body needs a larger freedom for debate of vital questions as they arise than is possible, when the program is so nearly mapped out and filled in by the appointments of a body, which adjourned three years before. A lengthening of the session is one of the alternatives and may be necessary, but even if this were done the validity of the suggestion just made would hardly be diminished.

It is proper to call your attention to the fact that, by vote of the last Council, the year 1900 is suggested for a second meeting of

the International Council, and Boston as the place. This action has no final effect until it is confirmed by the other bodies interested. And it is not too soon to initiate correspondence on the subject with the Congregational Union of England and Wales, and such other bodies. Our next Council will occur within less than two years of 1900, and arrangements which will call for the concurrent action of bodies on opposite sides of the globe will need more than two years for the best results. Assuming the acceptance by others of our proposed place and date, the time in 1900 when delegates could best convene, the length of the sessions, the basis of representation, and method of electing and certifying delegates, the proper shaping of the program, and other items of preparation can hardly be taken in hand too soon.

We suggest, therefore, that a special committee be appointed at this session and charged with the duty of correspondence with all other bodies likely to be represented in the second International Council, and with any preliminary arrangements which may be found expedient.

We cannot close this report, without reminding you of an unusual experience in the death of two members of our committee. Rev. M. W. Montgomery died Feb. 6, 1894, and Hamilton A. Hill, April 26, 1895. Both of these brethren brought to our Councils the zeal and devotion which characterized all their public duties, and we bear glad testimony to their sagacious and valuable service. Mr. Montgomery's last public service was given in attending a meeting of our committee. His great work in connection with the Scandinavian churches, was a work for the future and will be more and more significant, as its fruits are garnered.

Mr. Hill was a fine specimen of our more intelligent and broad minded laymen. The history and traditions of the Old South church in Boston were represented in him, more appreciatively, than in any other man, and the two fine volumes, in which he had embodied them, will live as his memorial.

The places made vacant on the committee have been filled by the election of Rev. E. N. Packard, of Syracuse, and Mr. William H. Wanamaker, of Philadelphia.

REPORT OF PUBLISHING COMMITTEE.

The Publishing Committee beg leave to report.

Since the last meeting of the Council the Minutes of the session of 1892 have been published, together with the Year Book, 1893–5. Between ten and eleven thousand copies of each are requisite to give each of our ministers and churches a copy. The printing has been done by the same house which has performed the work so well for so many years, and whose familiarity with even the technicalities of our kind of work gives us unrivalled facilities. In a number of cases, the same compositors put in type our tables from year to year. The cost is necessarily considerable, but the committee has made no contract without obtaining careful estimates, and finding that our prices compare favorably with those paid by other parties. At the same time this Council would not desire the committee to obtain its work at prices unjust to those who earn their living by their daily labor.

The committee calls special attention to the excellence of our publications, than which no higher appears in the issues sent out by any other denomination. The care is necessarily in the hands of the Secretary, but the committee has not failed to give its special help, as directed by the Council.

This committee, in 1893, sent to all the State organizations letters urging the adoption of measures by which prompt statistical returns could be secured. It is believed that this effort, with the suggestions made, had marked effect, and will yet bear more fruit.

The Year Book for 1895, it will be perceived, contains the Five-Year Statistics ordered by the Council. These occupy seventy-five pages, and, of course, add so much to the expense. This will not be repeated until 1900.

The committee knows that our churches are abundantly able to bear the expense of our invaluable publications. These publications bring together into one roll, and give to the world, information essential to our progress.

It is not to be supposed, therefore, that any material change will be contemplated.

REPORT OF THE SECRETARY.

The three years which this Council has in review, since our session in Minneapolis, have been a period of severe and trying experiences in the business world, and on the material side our churches have shared in these to the full. When the Council adjourned in 1892, the financial cloud was just rising, which has since darkened our skies. Our missionary activities have suffered in its shadow, and many enterprises of the churches have moved slowly, or not moved at all, waiting for more auspicious days.

But periods of outward gloom have been often periods of spiritual brightness in the experience of the Church; and we may thankfully, today, recognize illustration of this in the fact that our membership has been increased during the triennium by 58,442, a number larger by 9,000 than in the previous three years, or any three years of our record. The number added on confession of faith has been 104,879, and the number removed by death 24,626. It is a cheering fact that the number of infant baptisms reaches 34,392, almost 6,000 more than in the last period. The gain in Sunday schools is 51,960, and in Young People's Societies 58,985, the latter reaching a total of 204,085.

As in my last report, I have prepared tables illustrating our record in three sections, grouping the States in divisions separated approximately by the east line of Ohio and the west line of Missouri.

The total number of churches added to our roll in the three years is 651, but the gain is reduced by the 295 which have been omitted, and reaches 356, or 119 per year. Of this gain of churches, 155 are in the Interior, 128 in the West, and 73 in the East. In this gain Alabama leads the list with 55, Oklahoma follows with 42, Illinois with 29, and Michigan with 25; Wisconsin with 17, California, Iowa, and Massachusetts each with 16, and Florida with 15; and South Dakota and Washington each with 13.

The gain of members is largest in the interior, 31,077, — 3,500 more than in the East and West combined. In this roll Illinois stands first with 6,994, followed by Michigan with 5,326, and Iowa with 5,034. Then comes Massachusetts with 4,060, California with 3,480, and Ohio with 3,123.

In this connection, you may be interested to note that the five States having more than 300 churches are, Massachusetts, with 589; Michigan, 343; Illinois, 326; Connecticut, 315, and Iowa, 314. In the order of membership, those having more than 30,000 are, Massachusetts, 109,474; Connecticut, 61,357; New York, 46,580; Illinois, 43,065; Ohio, 37,257, and Iowa, 30,525.

Our total benevolent contributions reported for the three years stand $7,244,682. The average per member is $12.89, or $4.22 per annum. The influence of the financial situation appears in the contrast of the small gain of $124,609 with that of $1,138.806 during the preceding triennium. As 1892 did not feel the effect of the stringency, and shows a fair gain of $200,000, the decrease comes in view in the last two years, reaching more than $350,000, and 1894 shows the smallest total since 1887.

The Fifth Year Statistics, as ordered by the Council, are again reported in the last YEAR BOOK. They show that our 5,342 churches have 4,417 houses of worship, valued at $45,678,028, or an average of $10,341; that 2,032 of the churches have parsonages, valued at $4,580,239; that 1,022 of the churches have invested funds to the amount of $3,881,750, and 1,562 churches have debts amounting to $3,300,796; or in other words, the invested funds would pay all the debts and leave $381,000 surplus.

The salaries of 3,592 ministers are reaching a total of $4,041,727, and an average of $1,125. The actual average would probably exceed this sum; for some churches reported sums paid for part of a year, as the salary, which is a yearly stipend. I ought to add that some churches and ministers object to reporting salaries, and, without expressing any opinion, it is proper that I should raise the question whether the Council has any desire to modify the five-year schedule, before another quinquennial period returns.

I renew the suggestion made at Minneapolis by the State secretaries, that the column reporting separately the benevolence of the Sunday schools be omitted from our statistics. The Sunday school represents one department only of the work of the church. There is no good reason why its benevolent giving should be singled out for special report, while other departments of work are not so emphasized. The showing which our Ladies' Benevolent Societies could make, in their various forms, would be interesting;

and our Young People's Societies give much, just as worthy of special mention.

In fact, the report of the Maine secretary calls for a column, devoted to the young people's benevolence, as having a claim to similar favor with the Sunday school; an argument not to be denied. Our best reply will be to omit the Sunday school benevolent column as out of place; and the same reason would, perhaps, call for the leaving out of Sunday school "column 3" as well.

Injustice is done to our report of total benevolence, by the statement of this item separately. In spite of all instructions and exhortations, many reporters, after giving this by itself, will not take the trouble to include it properly in the total.

But this session of the Council is, in some respects, fitly commemorative, and renders a wider review appropriate. Twenty-five years ago, in 1870, the initiatory measures were in progress which resulted in the organization of the National Council. And thirty years ago, amid the retreating echoes of the great Civil War, the Boston Council was held, the first great National Council. While this body provided for no succession, and had no organic connection with our triennial assembly, it bore the closest vital relations with the later body. It prepared the way for and showed the need and the feasibility of this Council, and practically any adequate review of our history must begin with 1865.

Looking back, then, over the thirty years, we ought to ask ourselves some questions: What has been accomplished? Has a National Council demonstrated its right to be by its results? Can we show any progress? Has our fellowship borne fruit in the extension of Christ's kingdom, at home and abroad, not likely to have been reached without this agency?

Such questions, in their broader aspects, do not fall within your secretary's province; but in their statistical lines I may properly submit some of their lessons for your consideration.

When the Council met in Boston, in 1865, it represented a constituency of 2,745 churches, with a membership of 262,649, in 23 States and Territories. It has made its way, in the thirty years, into twenty-six States, and is now at home in every State, save Delaware, and in every Territory, except Alaska. It has added 2,597 churches to its roll, almost doubling their number, and it has gained 320,890 in its membership, an increase of more than 122 per cent. During the same time the population of the county has

increased from a probable 35,000,000 in 1865, to a probable 69,000,000 in 1895, or 94 per cent., giving our churches a ratio of increase 28 per cent. larger than that of the population with which we have to do. Or, if we allow another million and a doubling of our population, our membership has still gained more by 22 per cent.

The study of our growth, geographically, is interesting. In the East, the States added to our roll are the District of Columbia, Florida, Georgia, Maryland, North Carolina, and West Virginia, with 182 churches. In the interior, Alabama, Arkansas, Kentucky, Louisiana, Mississippi, and Tennessee, with 107 churches. In the West, Arizona, Idaho, Indian Territory, Montana, Nevada, New Mexico, North Dakota, Oklahoma, South Dakota, Texas, Utah, Washington, and Wyoming, or thirteen of the eighteen States now enrolled, with 361 churches. In other words, twenty-six States, which include 710 churches, represent our progress, in part, for the period.

Look along a different line. In the South, before the war, we had one church in South Carolina and five in Maryland. There was no welcome there for our free polity or free principles. But the New South has a place and welcome for us, as witness the fifteen States and 467 churches represented in our Council to-day.

Nor are results in the West less inspiring. Not to more than mention the foundations laid in a number of those great commonwealths, California has multiplied its churches more than tenfold, from 19 to 196; Colorado, from 3 to 57; Kansas, from 32 to 187; Nebraska, from 10 to 186; Oregon, from 7 to 52; while in four great States, which in 1865 had not even a name, all are now represented; Washington, by 113 churches; the Dakotas, North and South, by 224 churches, and Oklahoma, youngest born of our sisterhood, by 63 churches. Nor does it signify little that in our older sections Pennsylvania reports 109 churches instead of 28; and that Connecticut has added 31 churches, New York 77, and Massachusetts 100; Indiana, 27; Wisconsin, 64; Missouri, 78; Illinois, 108; Minnesota, 147; Iowa, 162, and Michigan, 198.

To summarize these various details by sections, the East has added 527 churches and 112,428 church members; the interior, 989 churches and 142,305 members; the West, 1,081 churches and 66,157 members.

I submit, fathers and brethren of the Council, that figures like these are hardly dry. They tell of the vitality of our churches, of the vigor and the success with which our Congregationalism has been doing its work. We need not, must not, be satisfied with this story. It ought to tell of larger results and more splendid conquests for our Master. If our wealth, our ability of every sort, and our opportunities, had been adequately improved, with supreme consecration to the Lord Jesus Christ, how much more abundant had been the fruits of our service! Our only proper attitude is humility when we recall how little we have done and how much we have left undone.

At the same time the facts are worth our knowing. If there is inspiration or instruction in them let us have the benefit.

And this record carries with it the justification of the Council, and the wisdom of its founders. This conclusion has more to rest upon than the fallacy *post hoc, ergo propter hoc*. Granted, that if this bond of Congregational fellowship had not been formed, such a body of churches as ours were in 1865 would have gone forward to many large and cheering results. But they would have lacked a mighty inspiration, and a grand attractive force. Maine and California, New York and Georgia, could have had no such acquaintance with one another as has quickened their common work. East and West, North and South, we have looked one another in the face, have recognized our common problems and difficulties, and have joined hands in mutual helpfulness. We know one another, and we love one another, as was not possible before. And these are vital factors in whatever force the Master has enabled us to use in his name.

As an instrument for his service we shall do well to cherish and strengthen the bonds of our Council, and make the future far more fruitful than the past.

TABLE, 1865-95.

	CHURCHES.			GAIN.		MEMBERS.			GAIN.	
	1865.	1892.	1895.	30 Years.	3 Years.	1865.	1892.	1895.	30 Years.	3 Years.
East, 18 States,	1,666	2,120	2,193	527	73	202,782	302,190	315,210	112,428	13,020
Interior, 14 States,	1,008	1,842	1,997	989	155	57,720	168,948	200,025	142,305	31,077
West, 18 States,	71	1,024	1,152	1,081	128	2,147	53,959	68,304	66,157	14,345
Total,	2,745	4,986	5,342	2,597	356	262,649	525,097	583,539	320,890	58,442

TABLE, 1992-95.

	SUNDAY SCHOOLS.		INFANT BAPTISMS.		BENEVOLENT CONTRIBUTIONS.			HOME EXPENDITURES.	
	Members.	Gain, 1892-5.	Number.	Increase.	Total for 3 yrs.	Gain or Loss.	Average per Member.	Total for 3 Years.	Increase.
East,	334,767	10,703	16,262	2,851	4,887,287	176,562	16.29	12,176,004	1,323,893
Interior,	242,973	25,948	12,228	1,854	1,958,375	—48,274	10.04	6,661,855	1,028,648
West,	100,195	15,309	5,902	1,138	399,020	—679	6.05	2,348,878	—95,594
Total,	677,935	51,960	34,392	5,843	7,244,682	127,605	12.88	21,186,737	2,256,947

ADDRESS BY REV. A. H. QUINT,[1]

THE RETIRING MODERATOR. — 1895.

Elders and Messengers of the Churches:

It has been decided by those in charge of the opening of this Triennial Session, the ninth of the series, to follow a custom of our English brethren, whereby an address, more or less extended, is demanded from the retiring Moderator. This new requirement may or may not become permanent. I have, however, only to obey.

You will not censure me, I know, if for the moment I turn in memory to the hour when at Oberlin, twenty-four years ago, there came to me, as Chairman of the Preliminary Committee of our Churches, the simple duty and the great honor of calling to order the members of that First Council. I see before me, here and there, one who was then present. You will certainly allow me to mention the faithful Registrar, who has served us so efficiently from that period until now. But Budington, the Moderator; Bacon, who preached the sermon; Ray Palmer, whose beautiful hymn, beginning "My faith looks up to Thee," was sung then as now; Langworthy and Kitchel, from the east; Atkinson and Dwinell from the Pacific shore; Healy from the mouth of the Mississippi, and, from the intermediate States, Finney, Morgan, Sturtevant, Wolcott, Andrews, Chapin, Turner, Post, Ross, Merriman; with Barstow, Russell Bradford, Hardy, Farnsworth, Grinnell, and the war-governor Buckingham, — have all gone, with many another, from the church militant where they fought a good fight, to the church triumphant where they find the promised rest.

But your ranks are full to-day. I see in them men coming from all parts of the broad land which greets the morning sun on the Atlantic shores and witnesses its setting in the waters of the Pacific; which reaches from the great northern lakes to the salt southern sea. I see gray-haired men who were young in the time of that first Council, grown only more strong in faith, more rich in experience, more powerful in work by the service of this quarter

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of a century. I see a new, a young generation, bold, ardent, enthusiastic, already achieving successes in our Lord's service, and giving promise of still more heroic deeds and still greater triumphs. But no; we are but one body, neither young nor old. We are united in Christ, in the one perpetual Church, which has but one object, and which is always young and always old. We have but one experience, though more or less advanced, reproduced in every generation by the one Eternal Spirit. We come together in the name and in the service of our churches, found in the cities, in the mountains, in the valleys, in the prairies, in the cotton fields, and in the mines. We are one of the smaller tribes, but important interests are embodied in our more than five thousand churches and an equal number of ministers, our fellowship of six hundred thousand communicants, and the more than seven hundred and fifty thousand upon the roll of our Sunday schools; and we meet to consult upon the great single work which overrides all the diversified interests, and meets all the diversified wants, of humanity, by the one unchangeable gospel of our Lord Jesus Christ, — the gospel of Bethlehem and Calvary and Olivet, and the Christ who is the same yesterday, to-day, and forever.

There are interesting questions agitating the Christian world, or some parts of the Christian world, which I do not care to enumerate. They are mainly controversial. I do not think we are here to discuss them. If they were to be discussed anywhere, certainly I should not feel called upon to introduce them. There is a primal thought, under Christ, which seems to belong to this occasion. This Council stands before the world as a Congregational Council. We are Congregational people. Our churches are Congregational. Our ministers are Congregational. Our methods in carrying on the work of the gospel are Congregational. The word seems to differentiate us from other parts of the Church catholic. What in the present condition of the Church, and particularly in the desire for church unity, does Congregationalism signify? Let us attempt an answer.

Yet first, we are not separated from the great Church of Christ by any distinctive doctrines. We affirm no provincial theologies. We hold the historic faith in common with all christendom. The constitution of this association of churches itself declares that the understanding of the scriptures by our churches is in accordance with the faith commonly called Evangelical. It is the faith embodied

in the consensus of the whole church. So greatly and reverently do we recognize the supremacy of the sublime facts of redemption, in comparison with even the most important of beliefs which distinguish any one part of the visible Church from any other part, that we are at a disadvantage when we come to discuss any peculiarities of our own.

Congregationalism is almost ashamed to be distinctive, and gladly it would be merged in the undivided Church, if it found the undivided catholic Church in which to lose its name. It is so merged, so far as the mighty facts of Christ's royalty are concerned, and it refuses to be separated from Christians of other organized polities in the communion of faith, or in the labors of the Church universal for the salvation of men.

Yet again, while we have a particular outward order and certain methods of service which we conscientiously believe are the best for us, and to which we think we have been providentially led, we do not say that this order and these methods are the best for others. Still more, we dare not exalt a system into any such prominence as to obscure or diminish the real glory of the kingdom of Christ itself; nor dare we limit in thought the power of the Holy Spirit to work through all agencies. Before the fruits of the Spirit, wherever found, we bow in reverence. Our chosen instrumentalities have in fact suffered from this breadth. We have dreaded, not to be called narrow, but to be narrow, in benefactions and labors for the great cause. Our churches have been the favorite foraging fields of men who sought for gifts to promote individual enterprises outside of our established work, although often of the same character,— enterprises which appealed to sympathy, and which may or may not have been wise in inception or judicious in management. Gifts have not been niggardly even when appeals came from men of other denominations for purely denominational use. We have established thirty-four colleges and universities outside of New England; had the moneys which our people have given to kindred work outside of our fold been given to these institutions not one of the feeblest of ours would now be lacking the generous endowments necessary to their highest success. Had the moneys lavishly given upon personal appeals to the assistance of work which is far better done under the guaranties and by the hands of our own responsible agents, appointed by our own churches, been given to those agencies, our great societies would not now be depressed by the chilling debt-cloud which hangs over them.

Still, there is distinctiveness of character. Else why this Council? Why our history? Why our future? We are bolder than our fathers. In a proper sense, we have become assertive. We have no more denials to make as to our character, and no more doubts to cherish of the safety of our system. In 1799, the Hartford North Association united in the declaration: "This association gives information to all whom it may concern, that the constitution of the churches in the State of Connecticut . . . is not Congregational, but contains the essentials of the church of Scotland." And in 1805 the General Association of Connecticut appointed a committee to "publish a new and elegant edition of the ecclesiastical constitution of" what it placidly called "the Presbyterian Church in Connecticut." But we have ceased to be ashamed of our name. It is distinctive because it embodies a principle. It is an historical fact that professors, in the early years of our theological seminary, advised young men who were going westward to enter another denomination. This was far from being due merely to a desire for unity. They did not believe that Christians in the new settlements could be trusted with the power of local self-government. Liberty is the safety of liberty, and we have found that Christians can be left to the guidance of the Holy Spirit. Experience has demonstrated that the American idea of local self-government, which Congregationalists gave to this country, is safe in the church where it originated; originated not by elaborate constitutions which dictated the form of the church, but by the natural union of believers whose hearts brought them together for the united worship of God, the observance of the few symbols which the Master gave, and communion in exhortation and Christian work. Such do we find in the apostolic days. Christians, led by the Spirit, are capable of administering their own affairs. If they sometimes err, that they see their error and voluntarily change their course is the only effectual remedy. When our churches were entirely within the sound of the Atlantic surf, their very neighborhood and constant intercourse gave them essential union. But when they began their extension over broad areas, more formal recognition of oneness came of itself. I think that churches in Ohio led the way in formal permanent union. Then in time came broader association. Experience has demonstrated to us that the natural affiliation of all churches in such organized gatherings as this present one, for discussing

in Christian love matters of common concern to the churches, and for determining the best methods of broad Christian work, without power to decree or order, is also safe and effective. All this is safe because the superior power is in the Lord Jesus Christ only, the Head of the Church, and the guidance and government is by the Holy Spirit. And when Christians shall fail to be drawn together by loyalty to Christ and shall need to be kept in their relations to one another by coercive power ruling them, let the useless form of an external and heartless fellowship vanish, and Christian order recrystallize itself under the mighty potency of Christian faith and Christian love. This is the essential idea of Congregationalism as a polity. This is, to us, the essential idea of formal unity.

Our Congregationalism came to us historically, by the way of Plymouth Rock. It came from England through Holland, where a band of exiles from their native land had kept their faith in sublime patience. One of those Pilgrims has told us of the tender words with which their pastor, John Robinson, bade them farewell, as they were embarking for the New World: —

"We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again; but whether the Lord had appointed it or not, he charged us before God and his blessed angels, to follow him no further than he followed Christ. And if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his Ministry: For he was very confident the Lord had more truth and light yet to break forth out of his holy Word."

If we had a human charter, it would be this utterance. I know of nothing in all literature which more completely contains, or more beautifully expresses, the germinant principles of our system. Two great facts are recognized. First, the absolute supremacy of Jesus Christ; secondly, the authority of the word of God, given us in the holy scriptures as the historic guide of faith in that supreme Lord. I refer to it not as authoritative but as illustrative.

The first of these, the supremacy of Christ, presents our only law-giver. For ourselves, — we do not speak for others, — we do not find warrant for regarding any men or any set of men, however appointed, as having authority to prescribe other church order than that visible in the recorded history of the apostolic

churches. "The kings of the Gentiles have lordship over them. . . . But ye shall not be so," said our Lord, even to his chosen apostles. We object, not to any particular form of government which men may choose to adopt, and to which they may surrender their own freedom if they please, but we do object to any claim which demands our submission to such government. Our Puritan fathers in England did not so much refuse ceremonies and vestments because of scruples against the ceremonies and vestments, as they refused to obey those who they claimed had no authority to order the ceremonies and vestments. It was not merely some features in a ritual which they antagonized, but they antagonized the authority which prescribed any ritual as the rigid order of true worship. We hold, as they did, that any congregation of believers may worship in any ritual it finds profitable. But we hold that any congregation whose spiritual instincts prefer the simplest utterances of prayer and song is none the less entitled to equal recognition in the Church of God.

The sole supremacy of Jesus Christ, as the Head of the Church, strikes away the name and authority of any and every man, however great that man, in determining theology or in giving name to a sect. John Robinson, before whom those exiles bowed, in his sublime self-abnegation turned their look to Christ, and he foreknew that some other would come who would increase while himself should decrease. Christ only. We cannot assume the name of Luther or Calvin or Wesley. Great men were these, mighty men, and their life has been infused into the Christian Church, and their teachings have added to the great wealth of Christian thought. But we look above them, to their Lord and our Lord, and bow only to the name of Him who sitteth upon the throne forever and ever.

It would be needless for us to tell the world that the word of God expressed in the sacred scriptures is to us authoritative. It is exclusively authoritative. Men have said, plainly by way of disparagement, that the Church existed before the New Testament scriptures, and gave us those scriptures. But we recognize the fact that without those scriptures we should not know that there was a Church. We should not know even that there was a Christ. "Men spake from God, being moved by the Holy Ghost." Here are the teachings of the unerring Christ, to whose slightest word, brought to the remembrance of the apostolic writers by the Holy

Spirit, as Jesus himself promised should be done, we listen in profound submission. But, for this very reason, we find ourselves obliged to refuse submission to such as claim authority to impose upon us their own creeds and confessions of faith. Our creeds, when we make them, are only our testimonies of belief. They are not statutes. We must hold to the truth; but we distinguish between the truth and the formulas in which that truth may be stated. It is a vital distinction. Even when the forms of statement of scriptural truths made by men who placed them in logical and orderly arrangement may satisfy us, we accept them because they seem to us to express facts, and not because there is any authority for requiring us to accept them. From them we continually recur to the scriptures for the infallible word of God. The Evangelical faith we find in various confessions, but we cannot admit any one of these confessions to be authoritative or exclusive. It is easy to state the scriptural facts in simple language. But men have made great theological treatises, philosophical, metaphysical, inferential, which they have called confessions of faith. We study them, but Christ has given none of their authors commission to impose them upon his Church.

The best of these forms of statement are human, and therefore imperfect in their language. They are incomplete, because human experience cannot cover the complete truth of God, and the finite cannot define the infinite. They are sectional, because framed by single sections of the whole Church. They are conceived in the spirit of a particular age, and, so far as thus conceived, may not be fitted to the age which follows. The truth in them is eternal; the outward expression of that truth is transitory. There is no logical ending to the search for authoritative and unchangeable creeds till we reach the Vatican.

I have quoted from the words of John Robinson that more light is yet to break forth from the Word of God. More than once has it been assumed as the significance of Robinson's expression that the Word of God itself was to be superseded. Nothing could more completely misrepresent that devout man. The light is to come *from* the Word of God. The Word itself is to be luminous. The experience of the Church is to understand it better from age to age. The great facts involved in redemption are to stand out more and more clearly. For this very reason we have no practical use for men who would throw aside what they call musty books

and parchments, and who claim direct inspiration from God. For the same reason, that of progressive light, our churches have never admitted that the philosophical creed-statements of any age can possibly be a finality.

In the Tower of London there is many a suit of plate armor, headpiece and corselet, gauntlets and greaves, which covered a man from head to foot. It was the armor of the day. It did necessary service in its time. From a memorable chamber, not far distant from that tower, and equally the place of pilgrimage, went forth a mighty confession of faith some centuries ago. It was logical, riveted, powerful, sometimes terrible. Its conception of God is sublime. It was the truth wrought out in times of fire. Its influence for good has been vast. But the manhood within the armor was the real power of the armored man; and the same manhood without the iron weight was the power which in our day worked the guns on the slippery decks and marshalled the lines of musketry upon the land. The Christian manhood within the great creed was, in its superb faith and loyalty, the real power; and the same heroic Christian manhood has in our time, without the armor, but with the same faith in God, gone out through all the world to reconquer it to Jesus, and has achieved its victories by the simplest message of the cross.

Again must I repeat the principle, in its application to creed-standards, that we do not deny the right of other men to establish authoritative declarations of belief for themselves. We can even recognize some great advantage in such compact and strong digests. We do not deny the right of any men to promise allegiance to such standards, and we can see that men may derive personal advantage from the shelter of such a government and such standards. But for ourselves, and in our training, we would have to feel that the opinion of Lord Chief-Justice Holt, in reference to a college, would necessarily apply in reference to the advantage acquired by church authority and church standards. "I am far from being such a judge," said that eminent jurist, "as shall lay any intolerable yoke upon any one's neck; but I must say if the head and members of a college will receive a charity with a yoke tied to it by the founder, they must be contented to enjoy it in the same manner they received it from him. If they will have the one, they must submit to the other."

We can then readily see the Congregational position as to the

outward unity of the Church general of which we are a part. Under Christ's supreme authority, and in the devout acceptance of the Evangelical faith, visible unity is possible. But this unity is not uniformity. Each part of the Church of Christ can recognize the right of every other part to state in its own language the essential truth which all alike hold, and can properly honor the confessions of others without surrendering its own. Each part of the Church can recognize the right of every other part to remain in that form of church order to which those other parts have been led by the Spirit of God; and can recognize such a right while still cherishing its own form. Each part of the Church of Christ can recognize the right of any other part to shape its own worship-ritual, without in any way abandoning what ministers to its own edification. Each part of the church can recognize the conscientious convictions held by any other part as to the form of an outward and visible sign of an inward and spiritual grace, while faithfully adhering in its own practice to the method which it regards as imperative upon itself. "My brother ministers" were the significant words which I once heard the great-hearted Phillips Brooks utter at a gathering of Congregationalists; and perhaps in the same spirit any section of the Church of Christ, while reverently preserving its own outward forms, might acknowledge that a divine ordination has, through centuries, rested upon the great multitude of devout and godly men, whose works show that the Spirit has borne them witness that they were kings and priests unto God. Such a visible unity may be a dream. Many would prefer that one body of Christians shall absorb all others into its own order, and impose uniform rules upon the whole. But this is still more a dream than the thought of Christian recognition and co-operation. Our International Council at London, in 1891, unanimously declared its readiness for a simple federation of all Christian bodies; and our National Council of 1892 unanimously sustained this declaration. Indeed, were there to be ever accomplished a closer organic unity, this suggested course would be a necessary preliminary. That it would be a great sign to the world that the Church is one church in its spirit and its aims, who can doubt?

But in the meantime we have the work to do to which God has called us. We find our duty and our privilege in the Christian nurture of children; in Christian education by Christian schools;

in thorough training for the ministry of Christ; in providing the preaching of the Word for destitute places, and the erection of houses of worship for homeless churches; in touching the needs of cities with Christian hands; in the uplifting of races who cry for help, and in sending out heroic missionaries of the cross to all parts of this world. We have little machinery for this work. Such channels as seemed to have been spontaneously opened are ours, and they are sufficient. But activities are not life. We may go forward, but skirmish lines without reserves would be a failure. Increase Mather's words are true to-day, as they were nearly two hundred years ago: "The CONGREGATIONAL CHURCH DISCIPLINE is not suited for a Worldly Interest, or for a formal Generation of Professors. It will stand or fall as Godliness in the power of it does prevail or otherwise."

What Congregationalism signifies to us is the absolute supremacy of the Lord Jesus Christ; the equality of all Christians in their relation to him; the responsibility and discipline of brotherhood in government. It does not signify to us what it did three hundred years ago, when Penry, Greenwood, and Barrowe, the last of our martyrs to suffer death, died upon the scaffold for conscience' sake. But it does mean the liberty which was achieved by perhaps the greatest of our number, Oliver Cromwell, greatest of England's monarchs; it does mean the Pilgrim's idea of freedom to worship God without that union of Church and State which for a time, alas, misled the sterner men of Massachusetts Bay, but which, fortunately, never misled the men who founded the churches of the centre and west. The Pilgrim principle of a spiritual kingdom, free and unshackled, carried forward by spiritual forces, and dependent upon the divine power vouchsafed to a willing church is the hope and prophecy of victory.

REPORT OF SAMUEL B. FORBES,[1]

Treasurer of the National Council of the Congregational Churches of the United States, for the three years ending July 31, 1895.

Receipts.

Cash on hand Sept. 30, 1892	$220 19
Received from the local bodies	22,174 65
for advertisements in Year-Book	1,073 51
interest on deposits	34 21
for Year-Book sold	1 00
Appropriated from the Security Fund	3,900 00
Borrowed for current expenses	1,800 00
	$29,203 54

Disbursements.

Paid Alfred Mudge & Son, printers	$17,782 46
Henry A. Hazen, salary and expenses, and bills for obituary notices, clerical assistance, postage and expressage	8,066 65
William H. Moore, salary and expenses	276 99
Samuel B. Forbes, " "	777 23
David N. Camp, auditor	8 70
Marcus W. Montgomery, expenses of committee	54 91
Abel H. Ross, special services	41 43
loans	1,200 00
interest on notes and loans	155 29
Returned to Wisconsin on request of treasurer	50 00
Balance of cash with Connecticut Trust and Safe Deposit Company,	789 88
	$29,203 54

Present Condition of the Treasury.

We owe the Security Fund	$3,900 00
William H. Moore	600 00
S. B. Forbes	1,000 00
Total	$5,500 00
Cash on hand	486 28
	$5,013 72

Resources.

Unpaid dues of 1894 and previous years	$1,581 73
1895	4,197 15
Total unpaid dues	$5,778 88
Deduct as uncollectable	1,000 00
Total dues collectable	$4,778 88

[1] Page 15.

If this whole amount were paid to-day, we could pay all our obligations, and have a cash balance of $234.84 on hand.

12 States have paid in full to date.

19 States have paid all dues of 1894 and previous years.

19 States are in arrears on dues of 1894 and previous years . .	$1,581 73
36 States are in arrears on dues of 1895	4,197 15

THE NATIONAL COUNCIL SECURITY FUND.

The fund was originally $3,000.00. At last report, Sept. 30, 1892, with accumulated interest, it was	$3,932 04
In 1893 it was reduced by drafts for Council bills to . . .	1,418 40
In 1894 it was reduced in the same way to	123 16
Interest added to date	4 94
Total of the Security Fund, July 31, 1895	128 10

SAMUEL B. FORBES, *Treasurer.*

HARTFORD, July 31, 1895.

ASSETS OF SECURITY FUND.

Deposited in Society for Savings	Hartford,	$39 07
Mechanics Savings Bank . . .	"	47 19
Torrington " " . . .	Torrington,	41 84
		$128 10

AUDITOR'S CERTIFICATE.

I hereby certify that I have this day examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing a balance on July 31, 1895, of $789.88, in the general account, which is deposited with the Connecticut Trust and Safe Deposit Company, Hartford, and a remainder of $128.10 of the Security Fund, which is deposited in savings banks.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., Aug. 2, 1895.

REPORT OF FINANCE COMMITTEE. [1]

To the National Council of the Congregational Churches of the United States:

The report and statements of your treasurer, Rev. Samuel B. Forbes, for three years ending July 31, 1895, have been referred to the finance committee for examination and report. They have also had before them the record book of the provisional committee, with proceedings of the last National Council, and reports presented to this Council.

The report of your committee, in order to place the matter clearly before you, naturally divides itself into three parts: —

First, in what consist the necessary expenses of this organization, which from this meeting extends, or should extend, with potent influence as a means of efficient help, courage, cheer, to every church in our denomination, from the Atlantic to the Pacific, from the British Dominions to the Gulf?

Second, the mode of collecting these funds from the different State Associations; and

Third, the administration of these funds when collected.

These topics have had the prolonged consideration of your committee, on which they have consulted with your secretaries and auditor, as well as with some who have had practical experience as members of the provisional committee; to all of whom they would here express their thanks.

And first, In what consist these annual necessary expenses? They are not large, whether you consider the extended influence of this Council or the amount of work done. These figures and estimates include an annual expenditure, the fiscal year terminating on July 31.

1. Salaries.

Secretary	$1,500 00		
Clerical assistance	200 00		
		$1,700 00	
Registrar		68 00	
Treasurer		250 00	
			$2,018 00

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2. Publications and their Distribution.

(*a*) The Year Book :			
Printing	$5,927 48		
Postage and expressage . .	1,100 00		
Preparing obituary notices . .	100 00		
		$7,127 48	
(*b*) Minutes of Council (triennally) :			
Printing	$3,000 00		
Postage	1,000 00		
	$4,000 00		
One third		1,334 00	
			$8,461 48

Note. — Of the Year-Book annually, and of the Council Minutes triennally, are printed ten or eleven thousand copies; one copy of each of which is sent by mail or express to every Congregational minister whose name is on the roll of the Year-Book, and one to every church in the list of churches.

3. Sundries.

Expenses of auditor (no salary is attached to this office); travelling expenses of members of the provisional committee who reside at a distance from place of meeting; expenses of special committees; stationery, printing occasional circulars and blanks for reports, and postage of secretary and treasurer			759 00
Total estimated annual expenditures			$11,238 48

The item of interest on loans made by the treasurer, as necessity demanded, to meet liabilities, is not included in this estimate, as the receipts for advertising in the Year-Book will more than cover this sum.

We think the Council will agree with the committee that these expenses are not exorbitant, yet with the development of our country, with the growth of our denomination, whose principles under God's grace are meeting the wants of our increasing population, as we are taught by the facts brought before us with cumulative power at each succeeding meeting of this Council, these expenses will increase. But our churches, we fully believe,

will respond to the call if the matter is properly brought before them.

The second part of this report relates to securing these necessary funds.

This can only be done by a per-capita call upon our church membership, which number, at the date of this year's Year-Book, 583,539; the amount of this call has hitherto varied from half a cent per member to a cent and a half, which has been the amount for quite a number of years. The present rate of one and a half cents per member would yield only $8,753.08.

Therefore, to secure the sum above estimated, it will be necessary to advance the call to two cents per member, which will yield only $11,670.78 if all sums are collected.

To the present serious condition of our treasury, as stated in our treasurer's report, your earnest attention should at this point be called. The debt upon the treasury to-day is $5,013.72, with $234.84 on hand to meet same. The resources from which this deficit of $4,778.88 is to come on the unpaid dues of the churches, which, after deducting $1,000 as probably uncollectable, would very nearly meet the same.

From careful examination, your committee are convinced that our treasurer has used every reasonable effort to collect these dues, and we believe that the fault largely lies with the State treasurers, through whom our treasurer makes collection of funds from the churches. The carefully tabulated statement presented by the treasurer shows that nineteen States are in arrears on dues of 1894 and previous years in the sum of $1,581 73
and thirty-six States in arrears on dues of 1895 . . 4,197 15

making total of arrears of $5,778 88

Only twelve States have paid in full up to date. Your committee would embody this statement in their report.

Now, brethren, "these thing sought not to be." The facts are discreditable to our denomination. There is not one member of this Council but believes that this, the business department, and, we may say, the vital part of our organization, should, as recommended by our treasurer, be conducted on a cash basis, without the necessity of his borrowing as heretofore. If there is any borrowing to be done, it should be by the State treasurers, who are in arrears.

On the third topic, viz., the administration of the funds when collected, your committee believe the expenditures have been faithfully made; suggestions whereby greater simplicity in the working of the business department may be secured, and in the statements of the several expenditures, are embodied in recommendations.

[These recommendations, as adopted by the Council, may be found in the Minutes, at page 29. The report also incorporates the following:—]

STATEMENT OF TREASURER OF THE NATIONAL COUNCIL, IN ACCOUNT WITH THE LOCAL BODIES.

STATE.	Due July 1, 1894.	Due July 1, 1895.
Alabama	$00 00	$64 06
Arizona	3 18	3 06
Arkansas	32 14	4 86
California	00 00	227 04
Colorado	00 00	42 60
District of Columbia	00 00	00 00
Florida	24 78	26 31
Georgia	60 10	61 66
Idaho	00 00	00 00
Illinois	00 00	603 56
Indiana	00 00	51 22
Indian Territory	19 95	1 68
Iowa	00 00	427 32
Kansas	182 29	187 84
Kentucky	74 09	9 06
Louisiana	00 00	22 51
Maine	00 00	00 00
Maryland	00 00	00 00
Massachusetts	00 00	00 00
Michigan	00 00	219 31
Minnesota	00 00	246 72
Mississippi	5 00	2 14
Missouri	00 00	00 00
Montana	6 81	7 18
Nebraska	00 00	179 51
Nevada	8 40	81
New Hampshire	00 00	00 00
New Jersey	00 00	50 00
New Mexico	19 85	3 22
New York	00 00	292 97
North Carolina	26 89	21 76
North Dakota	00 00	00 00
Ohio and W. Virginia	00 00	494 26
Oklahoma	00 00	14 61

State	Due July 1, 1884.	Due July 1, 1895.
Oregon	$00 00	$00 00
Pennsylvania	789 39	152 94
Rhode Island	00 00	112 21
South Carolina	55 76	5 46
South Dakota	82 51	82 93
Tennessee	26 75	26 22
Texas	119 64	17 10
Utah	10 48	17 08
Vermont	00 00	161 56
Virginia	00 00	00 00
Washington	33 72	67 50
West Virginia	00 00	00 00
Wisconsin	00 00	284 62
Wyoming	00 00	00 00
	$1,581 73	$4,197 15

REPORT OF THE COMMITTEE ON THE COLUMBIAN EXPOSITION. [1]

The National Council of 1889 instructed the provisional committee to "secure, if found practicable, space in the proposed Exposition of 1892, in which to show what Congregationalism has done for the world." In conformity with that instruction the following persons were appointed "to do whatever is practicable to carry out the purpose of the Council, as expressed in the resolution referred to, in the matter of the Columbian Exposition," namely, Rev. J. G. Johnson, Rev. W. H. Warren, G. B. Barrows, and Isaac N. Camp. Rev. F. W. Gunsaulus had been appointed but was not able to serve. Rev. F. A. Noble was named in his place, who, after some important aid in the beginning, withdrew.

The committee organized, chose a chairman, and applied for space at the Exposition. It was embarrassed by the uncertainty in regard to the opening of the Fair on Sunday. The committee reported its action and its embarrassment to the Council of 1892, at Minneapolis, and after discussion the subject was referred to a committee consisting of Rev. W. M. Barrows, Rev. E. K. Alden, Rev. Morton Dexter, A. T. Free, and Rev. W. H. Ward. Their report closed with the following resolution: "We therefore recommend that this whole matter be referred to the committee of

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which Rev. J. G. Johnson, of Chicago, is chairman, with full power to act as circumstances may require; and in case favorable action is determined upon, that this committee be empowered to add to its numbers, and fill any vacancies that may occur. We promise our hearty co-operation in carrying out any plans that this committee may think wise."

Acting upon this as final instruction, the committee added to its numbers so that it consisted of the following persons: Rev. J. G. Johnson, Rev. E. P. Goodwin, Rev. G. S. F. Savage, Rev. W. Scott, Prof. H. M. Scott, Rev. S. Gilbert, I. N. Camp, E. W. Blatchford, Rev. W. H. Warren, Geo. B. Barrows. Rev. G. S. F. Savage was chosen secretary and treasurer. Later Dr. Goodwin withdrew from the committee.

In determining plan and material for the exhibit the chairman visited New York, Boston, Plymouth, and Baltimore. He secured the consent of the Church Building Society to the appointment of Rev. Geo. A. Hood, its field secretary in Boston, as superintendent of the Exhibit, to gather material, arrange for its transfer to Chicago, and to adjust it in the pavilion constructed for it in the space assigned.

The promise of financial support was also sought from the Congregational Clubs of New York, Boston, and elsewhere, as well as from the benevolent societies, which would present their work as part of the Exhibit. An advisory committee was formed, consisting of Hon. S. B. Capen, Rev. Morton Dexter, Hamilton A. Hill, of Boston, Rev. A. H. Bradford, of New Jersey, and J. Henry Stickney, of Baltimore.

To secure and arrange a material Exhibit which would "show what Congregationalism has done for the world," was not a simple task, with such limits of cost and space as were imposed on the committee. It was untrodden ground. Doubtless if the work were to be repeated in the light of this experience, it could be more satisfactorily done. Mr. Hood deserves much praise for his work carried forward under many difficulties, such as the short time allowed to prepare the Exhibit after the space was assigned, and others arising from the constant uncertainty in regard to Sunday opening, the rigid economy necessary when receipts diminished from $5,000 in sight to less than $3,000, and the unwillingness of our benevolent societies and others to allow their exhibits to be installed. Yet the success was such that the Exhibit was

visited by large numbers and received the highest award, a diploma and a medal.

It was believed that the action of Congress left the directors of the Fair no discretion as to Sunday opening, and that the Fair must be closed on the Lord's Day.

When at last, in what seemed to many plain violation of the agreement of the managers, the Fair was opened on Sunday, the Committee on the Congregational Exhibit, upon a careful consideration of the subject, decided that, closing the Exhibit on Sunday, with a conspicuous card hung upon its drawn curtain declaring that fact, their duty was done.

The Council of 1892, after a prolonged discussion of the subject, had intrusted the committee "with full power to act as circumstances may require." They believed that the Fair was not legally open on Sunday, and that it would be so determined by the Courts, and would soon be closed.

The committee began its work with the belief that $5,000 would be needed to carry out its plans.

It received $2,971.50 from the following sources: —

The Congregational Club, Chicago	$1,000 00
Individuals in Chicago	330 00
The Congregational Club, Boston	500 00
Individuals in Boston	753 50
The Congregational Club, Connecticut Valley	100 00
Individuals in New York Congregational Club	88 00
Congregational Home Missionary Society	100 00
American Missionary Association	100 00
	$2,971 50

Of this, the sum of $713.97 was expended in Boston, account of which was rendered to the treasurer by Mr. Capen, chairman of the advisory committee. Of the sum ($2,257.53) received by Dr. Savage, the committee's treasurer, $2,088.20 was expended for collecting, transferring, and arranging the Exhibit, and for the salaries of Mr. Hood and of Mr. Chamberlain, his faithful and efficient successor, and in other necessary expenses, full account of which was rendered with auditor's certificate. There remained in the hands of the treasurer $169.33.

At the close of the Exposition, on conference with, and with consent of, parties who had contributed, the committee unani-

mously voted to give the Exhibit to the Chicago Theological Seminary. It was transferred to the library of the Seminary and there stands in the pavilion in which it stood at the Fair. A fragment of Plymouth Rock had been lent the committee by Mr. J. Henry Stickney, of Baltimore, whose interests in all that presents Congregationalism favorably to the world is well known. He had ordered, at his expense, a model of the Canopy which stands at Plymouth over the Rock. This, with the fragment, was the central feature of the Exhibit. It passed, on the death of Mr. Stickney, to the Congregational Church Building Society, and as his residuary legatee, it was by them generously given to the committee that it might go into the possession of the Seminary.

The sum of $169.33 remaining in the hands of the treasurer was voted to the custody of the trustees of the Seminary, to be used by them in restoring, preserving and perfecting the Exhibit, as a memorial of the Fair, and of what "Congregationalism has done for the world."

JAS. GIBSON JOHNSON,
Chairman.

CHICAGO, July 23, 1895.

JOHN ROBINSON MEMORIAL CHURCH. [1]

The committee appointed at the last National Council to act in its behalf in co-operation with our brethren in England, in the matter of the John Robinson Memorial Church at Gainsborough, respectfully reports as follows: —

The Council approved the appropriation of the balance of the fund raised for the John Robinson Memorial Tablet at Leyden to aid in the erection of the proposed church at Gainsborough, and that balance was duly paid by the treasurer of said fund into the hands of your committee.

The Council afforded an opportunity for offerings to be added to this balance, and a large number of pledges were made and recorded, and within a few weeks after the close of its session nearly all of these pledges were redeemed. From these sources, and from subsequent donations, there has been received by your committee, in all, the sum of twelve hundred and seventy-seven dollars and thirty-five cents. Of this amount there has been paid to the building committee in Gainsborough one payment of two

[1] Page 17.

hundred and fifty pounds, and one of ten pounds, vouchers for which payments are submitted heerwith. There is now in the hands of our committee a balance of three dollars and eighty-five cents. The account of your committee, therefore, stands as follows: —

Collected		$1,277 35
Expended,		
In purchase of draft of £250 . .	$1,224 00	
In purchase of draft of £10 . .	49 50	
	1,273 50	
Balance in hand	3 85	
		$1,277 35

The history of the enterprise on the other side of the sea is briefly this: The local committee at Gainsborough having been appointed, and a co-operating committee on the part of the Congregational Union of England and Wales, and your committee having entered into correspondence with the English committees, a general plan of carrying on the projected memorial building was matured. The first difficulty to be encountered was the acquiring of a suitable site. It is extremely hard for us in this country to appreciate how great this difficulty is. But, in a town in which nearly all the land belongs to the lord of the manor, and whenever any lot which does *not* belong to him comes into market he is a competing purchaser, and every man who has freehold property to sell understands the situation and is proportionally watchful to get the best possible price, to find what is wanted for such a building seemed well-nigh hopeless. The difficulty was aggravated by an impression getting about that the promoters of the enterprise would have abundant means to carry it forward. It finally seemed prudent to permit the matter to drop for a time, and, through delay and silence, suffer the idea to prevail that the project had been postponed or abandoned. After a year or more, however, an admirable site was quietly secured at a very reasonable cost. It was the site of a disused vicarage, excellently located, and well adapted to the purposes of the Memorial Church. By an exchange, moreover, of rear land for front, it was made a corner lot, and therefore still better adapted than it was at first. This problem, therefore, was most satisfactorily solved.

Meanwhile, there had been consultations as to the structure, of what kind, and on what plans it should be built. The theory was adopted that a memorial edifice should be in harmony, at least in its outward proportions, with the most characteristic architecture of the period commemorated, and a sketch was made by a sympathetic architect of a building in the late Elizabethan style, which embodied that conception. After the site had been secured, and some wise modifications of the design had been effected, plans were perfected and definitely adopted. The exterior proportions and appearance correspond with the commemorative purpose, the interior arrangements are made to furnish all modern conveniences, and adequate accommodations for the congregation, the schools, and the work of the church. Sketches of these plans are submitted herewith.

In the month of May in this year, it was intimated to your committee that from the point of view of our English brethren it seemed highly desirable to secure the presence and co-operation of the ambassador of the United States on the occasion of the laying of the corner-stone. At this suggestion your committee addressed Mr. Bayard a letter setting forth the situation, and asking if he would be willing to represent his Congregationalist fellow-citizens in this interesting service. He very promptly and cordially responded that it would give him the utmost pleasure to perform the service desired, and it has been definitely arranged between our English brethren and him that he shall lay the stone.

The great financial depression of 1893 led your committee to suspend efforts to raise funds in aid of the enterprise, especially as its prosecution was delayed. But the time seems to have come to resume the endeavor, and to secure contributions from the churches which were not called upon; if practicable, some contribution, large or small, from every church in our communion. It is not desirable to burden any one church, or any group of churches, but simply to enlist as many churches as we can in the work of making a memorial offering with a view to honor the memory of a man to whom all our churches are alike indebted, — the pastor of the Pilgrim Fathers, a champion in a perilous time of Congregational principles, a great apostle of liberty, the father of English Independents.

The money already contributed was used in paying for the new site, but with the reserve that a like amount of the proceeds of the

old site, when it is sold, should be placed at our disposal, so that, if deemed expedient, the contributions of the American churches as a whole can be designated to some special feature of the building, such as a memorial window, or anything else that may be preferred. It is hoped that the amount reached will be not unworthy to be in some way permanently embodied in token that the Congregational churches in this country were in full sympathy with their kindred churches in England, in the purpose to perpetuate the remembrance of Robinson in the town in which he was born, and in which later he cast in his lot with the humble company of godly souls, — despised and persecuted of men, indeed, but destined of God to achieve imperishable results, and to win an immortal fame.

To this end your committee begs to recommend its continuance and its reinforcement, with instructions further to prosecute the purpose for which it was originally appointed.

All of which is respectfully submitted.

CHARLES RAY PALMER.

REPORT OF COMMITTEE ON CREDENTIALS ON ALABAMA CASE. [1]

Your committee on credentials beg leave to report as follows: —

The General Convention of Alabama is present, by its accredited delegate, asking recognition.

At the National Council of 1892 that body was denied admission, on the ground that it was "not yet organized as representing all the Congregational churches of the State."

Since that time the said General Convention of Alabama has modified its constitution, adopting the principle of the Council of 1892, of "equal rights for all disciples of Christ, of every race," and has extended an invitation to the Congregational Association of Alabama to unite with it on that basis, thus conforming to the suggestions of the Council in its effort to secure a representation of "all the churches of the State" in its own body. That invitation was accepted by vote of the Association in 1894, and its delegates sat together in harmonious session.

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But, on referring the question of union to the churches of the Association for ratification, it failed to carry, by a tie vote,—nine churches voting for union, and nine voting against it, — the membership of the churches favoring union being slightly in excess of those voting against it.

In view of these facts, your committee recommend the adoption by this Council of the following preamble and resolutions, viz. : —

Whereas, the General Convention of Alabama has incorporated into its constitution the principle of the equality of all disciples of Christ, of every race, so far as concerns Christian recognition and co-operation ; and

Whereas, the said General Convention of Alabama has accepted the suggestion of the Council of 1892, and cordially invited all the Congregational churches of the State into its equal fellowship, which invitation has not yet been finally accepted ;

Therefore, *resolved* (1), that this Council recommends that negotiations for union with the churches of the Alabama Association be resumed, and that both parties, in the spirit of mutual concession, earnestly endeavor to bring all the Congregational churches of the State into one fraternal organization.

Resolved (2), that this Council gives present recognition to the General Convention of Alabama pending further action upon the above recommendation, and cordially welcomes its representative, Rev. Stephen E. Barrett, to a seat in the Council of 1895.

Unanimously recommended and respectfully submitted by the committee on credentials.

L. H. HALLOCK.
C. M. LAMSON.
JOS. P. NOYES.
L. H. LATHAM.
WM. E. WOLCOTT.
CHAS. T. BRIDGMAN.

SYRACUSE, Oct. 10, 1895.

REPORT OF COMMITTEE ON PROPOSED MANUAL. [1]

The committee to whom was referred the proposed Manual of Congregationalism, submitted to the Council by the committee appointed by the Council of 1892, beg leave to report as follows: —

They desire to express their entire satisfaction with the proposed manual, their appreciation of the arduous labor involved in its preparation, their gratification in its obvious adaptation to the different parts of the country and the various conditions of our population, its variety and carefulness of detail and its abundant information, so clear and definite as to be unmistakable even to those most unfamiliar with our usages. This result is perhaps naturally to be expected when it is understood that it has had the careful labor of pastors, home missionaries, superintendents of missions, and officials in our national societies, with the benefit also of long experience in the polity and usage of our denomination, and that in addition to the work directly performed by members of the Committee. The work was also furnished in proof-sheets to specialists in these matters, in various parts of the country, for their criticisms.

The general call for such a work from all parts of the land has abundantly demonstrated its desirability and usefulness.

Your committee therefore recommends, —

I. That the present committee who have prepared this manual be continued, with power to add to their number if they shall think it desirable to obtain the co-operation of others.

II. That the committee be requested to publish, at their earliest convenience, through the Publishing Society, an edition of this work adapted to general circulation, in an inexpensive form, and that they be given power to make such alterations and amendations as may finally be deemed by them advisable after receiving and weighing carefully any suggestions of improvement which may come from brethren in any part of the land and for which purpose copies have already been distributed to the several members of this Council. The manual thus perfected is to be signed by the members of the committee and by such other persons as may be joined in consultation; and it is hoped will carry such weight as may be found in the characters, learning, and practical wisdom of the brethren whose names shall be thus appended.

Signed, in behalf of committee, ELIJAH HORR,

SYRACUSE, N. Y., Oct. 12, 1895. *Chairman.*

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PRESENT DAY PREACHING.[1]

BY REV. JAMES BRAND, D. D.

Rev. H. R. Haweis, of London, in his jaunty little essay on "The New Pulpit," in the "North American Review," tells us that what made Robertson's sermons popular was their "modernity." Bishop Foss in his reply says, "The first duty of the preacher is to make men listen." One newspaper editor, not long ago, criticised preachers for not discussing anything within eighteen hundred years of the present date. Another found fault with ministers for discussing *dead* Pharisees while living ones were in the audience.

These remarks are based upon the idea that preaching is not up with the times. The criticisms are not without force. "Modernity" is important. The man who does not restate the doctrines of God so as to make them real to his own generation is not like Christ. The *living* Pharisees *are* the men to go for.

It is also true that the preacher's first duty is to make men listen. But it is by no means the most difficult duty. It is easy to make them listen compared with telling them something that will pay them for the trouble of listening. A boy with a tambourine may make men listen, but may not save their souls.

It will always be true, however, that to clearly apprehend the trend of public thought, to rightly interpret the mental and moral drift of his own time, and to adapt the fundamentals of the gospel to meet that drift, is the part of the true preacher. Such adaptation was a prominent characteristic of our Lord's own preaching. My first duty, therefore, is to try to discover the religious characteristics of the age in which we live. Some of the most healthful and encouraging signs of spiritual life that have appeared since the days of the Apostles have appeared in the last few years. The development of the altruistic spirit in science and religion, the waking up of the church to the wrongs of the poor, the striving after a larger brotherhood, the growing sense of responsibility for *society* as such, the swinging of Christian thought,

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just now, back again toward a juster appreciation of systematized doctrines; all this is a permanent gain. The Christian church of to-day, with all of its defects, is better than in the days of the Apostles, as it ought to be. Moreover, real *preaching*, which has "understanding of the times," is not losing its power. Any minister who teaches the tragic history of the race, on the one hand, and, like Christ, reveals the pathos of God's nature in view of his sin-ruined children, on the other, will always find a hearing. There are, no doubt, literary dyspeptics in the world who are impatient with preaching about sin and need. Such diseased gentry, perhaps, believe that "thought is still secreted by the brain, but that religion is the product of the smaller intestines," and if a man proposes to please these, or if he aims chiefly at "modernity," or if he preaches, like the democrats, "for revenue only," he has missed his calling. But as long as men live and die, as long as they sin and suffer, as long as they come, they know not whence, and go, they know not whither, they will need and will welcome the plain message of Christ.

On the other hand, our time is marked by certain serious defects, — a feeble and superficial conception of the nature and government, of God, and a consequent weakening of the religious sentiment; a loss of reverence for law and righteousness; a tendency to action rather than worship; a decay of the sense of the guilt of sin; a timidity of preachers in declaring the consequences of sin; a heavy emphasis upon environment and a light one on personal responsibility; a drift toward materialistic conceptions of life and duty; a tendency to preach the historic Christ simply as a human sympathizer, omitting the holy judicial element which belongs to his mission; a tendency to regard the Father as a being who exists only for the purpose of forgiving sinners. These are our religious characteristics. There is also a marked absence of an orderly presentation of the doctrinal system of salvation, especially the governmental need and reality of the atonement. The result is what every preacher feels, namely, the difficulty of so moving those who intellectually accept the gospel as to produce right moral action. This is also an age of the growing dominance of secular education, which directs the attention of men away from the phenomena of moral liberty and responsibility, which are found in man's *moral* nature alone. This gives the mind a strong materialistic bias, fortifies it against religious truth, and thus deteriorates

the fundamental moral sense, to which the gospel makes its appeal. Besides this, the church life of to-day, including preachers themselves, is marked by popular rather than scientific materialism. It can hardly be denied that the striving of the church for earthly competence, the struggle for luxury and ease and social advantage, the effort to avoid self-denial, to wear soft raiment, to live in ceiled houses, and to enjoy congenial spirits, all of which Paul conquered when he conquered himself, has a fearful hold upon our Christian life of to-day. I am convinced that this is not the result of ceasing intellectually to accept the doctrine of the Cross, but of surrendering the life to the yoke of what the Bible calls "the lust of the flesh, the lust of the eye, and the pride of life"—a yoke which Christ could not wear and which Paul broke and flung away when he gave himself to Christ.

Now, if I have rightly apprehended the drift of our times, it will not be difficult to assign the cause of these defects so far as the pulpit is concerned. It seems to me to lie in the absence of certain *neglected truths*, and in the want of a more distinctly *doctrinal* type of preaching. The men of God, like Augustine, Luther, Wesley, Whitefield, Edwards, and Finney, became the leaders of religious thought by bringing to the front comparatively neglected truths. Augustine met false doctrines with the Epistle to the Romans; Luther, a false conception of works by the doctrine of faith; Wesley and Whitefield pierced traditional formalism by the doctrines of regeneration and sanctification; Finney found a perverted Calvinism strangling human liberty, and struck it with the truth that man must make himself a new heart.

The same is true of epochs as of men. The self-asserting rationalistic conceit of 1780 had to be followed by an epoch of divine sovereignty in 1800. When divine sovereignty had monopolized men's minds unduly through old-school Calvinism, it had to be followed by a tremendous emphasis on human liberty and responsibility, in 1835.

And now, the pendulum must be swung back again from an overwrought liberalism toward those eternal verities of God's nature and government which underlie and feed the religious sentiment itself. The human mind is made for these august doctrines, and needs their constant influence. They are adapted to stimulate the reason and to kindle the imagination. They touch the hopes and fears, the joys and sorrows of the soul; they awe and inspire;

they threaten and comfort the human mind with the mysteries of the unseen.

The great fundamental doctrines of the plan of salvation, definitely articulated, are needed by the preacher himself, to undergird his own moral convictions, to stimulate his hope, to make him a robust spiritual force, to keep him from flabby sentimentalism, and to arm him with the prophet's authority. The Calvinistic system, with its solemn and awful views of God, is the true antidote to some of the religious defects of our day. Even Dr. Dale, who had swung wide away from the old-school system, says, "I can see that its (Calvinism's) conception of the infinite greatness of God, and man's absolute dependence upon him for all righteousness, is necessary to correct some of the characteristic tendencies of modern thought and life. If we could but secure the faith of Calvinism without its speculative theology, the gain would be immeasurable." My own conviction is that as long as we have the Epistle to the Romans, we need not hesitate to assume that the *essential* elements of Calvinism, which Dr. Dale saw to be so necessary, can be and ought to be retained, while yet abandoning the unpreachable speculations of that system. The Christian doctrines, then, it seems to me, which need special emphasis in the preaching of to-day are: —

I. *The nature and attributes of God.* The religious sentiment in man, though indestructible, is yet a variable and cultivable quality. It is weak or strong in proportion to its food and environment. Now, there is nothing that touches and thrills the finite like the sense of the infinite; nothing that quickens and awes into attention a sinful soul, like the impression of the eternity, combined with the wisdom, omnipotence, holiness and love of God. The pulpit that fails to dwell on these attributes will carry but little permanent evangelistic force. It was when the Psalmist dwelt upon the divine character that he cried out, "Search me, O God, and know my heart." When he realized that the *righteousness* of God required truth in the inward parts, then he was fain to be purged with hyssop that he might be clean. What God in his eternal majesty and glory signified to Jesus Christ, he ought to signify to us. "O righteous Father," said our Lord, "the world hath not known thee, but I have known thee." Jesus, however, never separated the eternal sovereignty from the eternal fatherhood. It was the magisterial combined with the paternal, neither of

which alone is sufficient, that Christ always adored. When he saw the Father as he was, there was in the universe but one beatitude, — to love him, and be loved by him, to be like him and to do and adore his will, was the one eternal best, even though it led to the cross. It seems to me perfectly certain that what modern religious thought needs is just this conception of God, whose righteousness is like the great mountains. It was the vision of the King, the Lord of hosts sitting on a throne, high and lifted up, and worshipped by adoring seraphim, crying "Holy! holy! holy!" that brought to Isaiah that wonderful threefold result, — a sense of his own sinful heart, the guilt and need of his fellow-men, and his final willingness to be God's messenger. What but this vision of the King confronting souls to-day, in their rushing delirium of selfishness, can make men stop and listen to that voice of the Spirit that says, "Be still, and know that I am God."

II. Another point needing special emphasis is, *the fact of the Divine government.* We are not in a world of chance, but in a universe of law. The power of the gospel is conditioned upon every man's feeling that he is not only the child of a holy Father but the subject of a holy law. God is not simply the chairman of an advisory council, but the King of kings and Lord of lords, administering a government which will neither wrong the innocent nor clear the guilty. It is a government by which God is bringing to pass exactly what ought to be, and by which each moral agent will have the place in eternity which he ought to have, — a government in which he uses both the great rational motives of love and penalty of hope and fear. The fear of the motive of fear is one of the weaknesses of modern preaching. The moral weight of the gospel's appeal lies in the fact that it coincides with the moral sense of the soul, and urges the principles expressed by the Psalmist, — "The Lord *reigneth*, let the earth rejoice. The Lord *reigneth*, let the people tremble."

Every rational creature is under the grip of this righteous, gracious, eternal government. The endless well-being of every moral agent depends upon it. The chief of sinners has everything to hope and nothing to fear from coming into harmony with it, for it includes all the remedial influences of Divine grace. The incarnation and atonement are a part of its provisions. Christ himself warned men against the possibility of souls under such a government being lost in the omnipotent displeasure of the God of love.

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It is not the theory of atonement but the governmental necessity of it, to guilty men, that needs a larger place in the message of the pulpit. Let no man suppose, however, that this preaching on the majesty and righteousness of God must be a merely legal, unsympathetic, passionless preaching which omits the story of Christ and his cross. To preach the Divine righteousness and government is to preach Christ. God's suffering righteousness has in it all the passion of the atonement.

Nor let any man imagine that the severer side of Scripture is a pretence put on to frighten guilty souls into obedience. Oh, anything but that: Christ is not jesting. God is not *playing* at government. The whole force of the representation lies in its *reality*. It is the dark background of the gospel that makes Christ's redemption so alluringly beautiful. Without this phase of truth men will not feel their need. Moral convictions will become cheap and slack. Selfishness will rush on unchecked, and preaching will become an impertinence.

III. Our times need those truths which are fitted to awaken and stimulate the conscience, in addition to those which merely appeal to the affections. Emotion is important as a result of conviction, but emotion without conscience is too shallow for practical use.

"Conscience," says Phillips Brooks, "is the last part of our personality that dies into fatalism. It must be the first part that awakens to the privilege and obligation of personal life."

"It maks me prood," says Ian McLaren, "that there are twa men in Drumtochty who follow their conscience as king, and coont truth dearer than their ain freends. It 's peetifu when God's bairns fecht through greed and envy; but it 's hertsome when they are wullin tae wrestle about the evangel, for the eend o't a, maun be peace."

There was a divine philosophy in the mission of John the Baptist addressing himself to the *consciences* of men, laying the axe at the root of the trees, and renewing the impressions of the moral law, *before* Christ began his public work. A certain degree of appreciation of governmental relations; a certain foreboding of "wrath to come," was essential before even our Lord's love could avail. "The law is our school-master to bring us to Christ." Christianity cannot survive in the intellect alone, or in the emotions alone. It must possess the conscience. All that makes

religion valuable, all that makes the Christian Church a power in the world, is the *conscientiousness* which underlies every emotion and every act, as the granite of New Hampshire mountains sustains the beauty of tree, and flower, and fruit. The financial straits into which our missionary societies are now plunged are not from the want of money, but the want of a God-smitten conscience.

IV. The present drift of religious thought needs more old-fashioned preaching on *the nature and guilt of sin*. There is manifestly a decay of the sense of the guilt of sin in modern Christian experience. Conversion and uniting with the church are not now the serious matters that they were fifty years ago. Godly *sorrow* for sin is not conspicuous. Few cry out, "O wretched man that I am, who shall deliver me"; or, "My iniquities are a burden too heavy for me." Entering upon a Christian life seems, sometimes, to be regarded by the convert only as a special favor to the Lord. While ready enough to confess the visible consequences of sin, there seems to be a very inadequate sense of the nature and guilt of it. The acknowledgment that we are all sinners, is generally meaningless. It needs to be analyzed. The natural heart needs to be anatomized. One of the problems with which scientific social reformers are pleasing themselves to-day is this: "What is the cause of the vitiation of the unit of society?" How magnificently profound and scientific that sounds! Yet what is it but the old Biblical question of the origin and nature of personal sin? Paul did not deal with it in any such roundabout, dilettante way. He said the vitiation of the unit of society was the result of enmity against God in the carnal heart. It is sometimes said that God permitted sin to come into the world. No; it came without permission. God forbade it with all the force of universal, eternal law. For sin is against both the paternal love and the sovereign authority. The preacher's hardest duty has always been to produce an adequate sense of the sinfulness of sin, and hence of the need of atonement. One of the chief obstacles to the progress of the Gospel is the practical unbelief of speculative believers on this point. People feel the curse and the misery of sin lying upon their hearts and homes like the giant shadow of Mount Ætna upon the hamlets of Sicily, but they do not realize that sin is essentially eternal in its nature; that every sin is a sin unto death except for the interposition of Christ. They do not realize the gospel con-

ception of the cruelty, the malignity, the unreason of sin; how it demonizes the soul made in God's image; how it subjects the soul to the corruptions of the flesh; how it involves all society in a malign inheritance, and how it draws the very social principles of life into its terrible service. People seldom stop to think, moreover, how the lowering of the sense of the guilt of sin inevitably lowers the significance of almost every gospel truth. It seems certain, therefore, that, to secure the permanent progress of the kingdom, the doctrine of sin must have a larger place in the preaching of the times.

What has been said thus far may seem to be open to the objection that I am urging unduly only the stern legal aspects of revelation, and under-emphasizing the more gracious and winning views of the Redeemer. The obvious reply is that I am not speaking here of all phases of preaching, but of those doctrines which seem to be essential to the preparation of the mind of society for the acceptance of the grace of Christ. I do not imply that these doctrines should be the sole themes of the pulpit, but that they should be the permanent ground-work of preaching, so restated as to make them real to our own time. My aim is the *proper proportion* of different truths. The whole ground of gospel preaching is covered by two comprehensive words — *need* and *love*,— man's need, God's love. Both must be preached; but if the need is not realized, the love will not be appreciated.

I have often thought that a true sermon should be like a giant breaker on the Atlantic coast. It begins with a gradual heaving and swelling away out in the deep water. Then, with the weight of the Atlantic behind it, it begins to roll in, gaining height, force, volume, intensity, as it advances, till it reaches its climax when the crest whitens and breaks, and the mighty mass is dashed to shuddering foam on the shore. Let our preaching of Christ and his cross begin far out in the deeps of God's nature and government, and when it reaches its climax it will have the whole weight of the moral universe at its back.

Now compare the preaching which involves these solemn and mighty views of God, of sin, and of duty, with that easy-going incipient rationalism which is beginning to work to-day in almost all denominations, and see which human nature needs. The one encourages the pride of intellect, the other humbles it in the dust. The one says to men, You need better environment; the other, You

need a new heart. The one says, If you would have peace of mind, contemplate your fine mental endowment; the other says, If you would have peace, you must be in harmony with the righteous God. The one says, What is called sin is a misfortune; the other, It is exceedingly sinful. The one says, Society must realize its hope and its destiny in the line of mental development; the other says, They must come in the line of a supernatural regeneration. The one tells me I must be trained; the other, I must be forgiven. The verdict of history is that the result of the former will be cultured selfishness, that of the latter, an unselfish, purified soul.

It may also be urged that, the market being full of theological books, and this being a reading generation, the preacher is relieved from the necessity of dwelling on these more fundamental doctrinal themes; but it must be remembered that doctrinal treatises are precisely the books which this generation does not read. It reads "Robert Elsmere," and "The Black Beauty"; but the doctrines of salvation have got to be *preached*. Carlyle believed in doctrinal preaching. "This *speaking* man," he says, "has indeed in these times wandered terribly from the point; has, alas, as it were, totally lost sight of the point; yet at bottom whom have we to compare with him? . . . I wish he could find the point again, this Speaking One, and stick to it with tenacity, with deadly energy, for there is need of him yet! The *speaking* function, this of truth coming to us with a living voice, nay, in a living shape, and as a concrete practical exemplar; this, with all our writing and printing functions, has a perennial place." (Carlyle, "Past and Present." Book IV., Ch. 1.)

It may be further claimed that our great evangelists win men to Christ without much strictly doctrinal preaching. I reply, the best of them do preach these great doctrines; and where they do not, it will be found upon examination that they reap large or small, permanent or transitory harvests, just in proportion to the amount of the deep doctrinal plowing which preceded them.

V. But perhaps the most imperative duty of the pulpit for our time is to aim at *the spiritualizing of Christian life*. That, too, needs doctrinal preaching. It is an open question whether our current Christianity is really Christian, whether while blessing and saving many individuals in the churches, our type of church life is not so far removed from Christ's ideal as to fail in its effort to save the world. Is the Church as good as its Book? Is the gen-

eral conception of Christian stewardship what Christ meant it should be? Can any gospel reach the masses except through the Christ-likeness of church members? Have Christians the moral right to live in some degree of selfish luxury (not to mention godless extravagance), moved by the motives of "the palace, the picture gallery, and the yacht," while the majority of their fellowmen are in ignorance, poverty, and vice? Can any gospel save men in the future world which does not do their social and material interests justice in this world?

Principal Fairbairn says, "The cause of the alienation of working men from the churches in our cities, is the idea that the churches are *not religious realities*, not bodies organized for teaching and doing of righteousness, but for the maintenance of vested rights and conventional respectabilities." This charge is partly false, no doubt, for there is *much* religious reality in the churches, but is there not also a sad truth in the statement? Is not the church life of to-day defective in regard to social ethics? The fact that many of the most powerful churches are so widely separated both socially and geographically from the suffering poor has an ugly look. It does not suggest Christ or the Golden Rule. Dr. Parkhurst claims that current Christianity is not fulfilling the destiny which the Lord has appointed for it, that it lacks "distinct *purpose* and *virility*."

I cannot help believing that this charge is substantially just. If so, then here lies the duty and responsibility of the preacher, and here is where the great doctrines of salvation must be pressed home. The question which people are asking, and will ask more and more, is, What is the attitude of Christianity toward the great historic, organized, fashionable wrongs of society? The pulpit must answer that question with no uncertain sound. The preacher who does not see and feel the awful *shadows* of our secularized civilization, who does not warn men from God against the cruelty, the luxury, the lust of great cities and great corporations — the preacher who does not speak on living issues, who does not apply Christ's doctrines to human affairs, who does not set an example to the secular press in "eulogizing official integrity and damning official corruption" has no claim upon the public ear. Men who are too timid or too politic to launch God's thoughts at the selfishness of men and the corruptions of the times are, to use Bishop Brooks's expression, "like steamers lying in the fog and whistling

to avoid running into each other." Any man who claims to represent Jesus Christ must preach to make the church a missionary church. He must have a hand in the social and industrial struggles which are agonizing both rich and poor in our time. How can a minister of righteousness, bearing the name of Him who had not where to lay his head, and preaching God's holiness, God's government, God's abhorrence of sin, do otherwise than proclaim God's sympathy for the weary and heavy-laden poor, who are struggling, not for wealth, nor for culture, nor even for competence, but for bare existence, under the eyes of the surfeited and selfish manipulators of millions!

But after all, the more important thing is not the preaching but the preacher. The real value of the sermon is the spirit, not of the man, but of the Almighty in the man, making him utter old, eternal truths out of a new-born personal reverence for God. It was the contrast between Christ's life and the life of the world about him that made the common people flock to hear him. The people that sat in darkness saw a great light. He taught as one having authority, and not as the scribes, because his life was unlike their own. This is the lesson of the hour. They thought that Jeremiah or Elijah, the man of deep feeling or the man of great stern truths about God's government, had risen from the dead, because Jesus combined them both. Both are needed in the preaching of to-day.

But, brethren, I have felt from the beginning, in studying this subject, that it would be worse than futile for us to come together here as God's children, and in the presence of the infinitely urgent needs of humanity, simply to discuss theories or methods of preaching, if we do not also get a new inspiration. If we can become better Christians we shall become better preachers. The man who met the wants of the first century and thrilled that hell of rotting heathenism, the Roman Empire, with a new almighty hope, said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

REPORT OF COMMITTEE ON CITY EVANGELIZATION.[1]

REV. JUDSON TITSWORTH.

Your committee on city evangelization have judged it wise to follow the example of their predecessors at Minneapolis and attempt to work only a small part of the large field intrusted to their care, and have decided to confine their report to the two matters referred to them by the body which appointed them.

These two matters were the following: The uses and limitations of the institutional church, and the question of the promotion in our churches of the work of trained female missionaries — whether under the Scriptural name of deaconesses or some other — a matter of vital importance to evangelization of city and country.

The Uses and Limitations of the Institutional Church.

The phrase "institutional church" seems to have been first used by President Tucker, of Dartmouth College, to characterize Berkeley Temple, of Boston. It is not a wholly satisfactory naming of this class of churches, and various attempts have been made to find some other title for the thing it stands for. But at the preliminary conference of workers in these churches held in the Madison Avenue Presbyterian Church in New York, in March, 1894, the organization then effected formally named itself, in the first article of its constitution, "The Open or Institutional Church League." It is probable, therefore, that the phrase "institutional church" is with us to stay.

As commonly understood, the institutional church is a church which has added to its working agencies such things as reading and social rooms, evening classes, week-night lectures and entertainments, boys' brigades, boys' and girls' clubs, sewing and cooking schools, gymnasium and bowling alleys, dispensaries, lunch counters, kindergartens, crèches, etc. It is impossible to trace the development of the movement to its actual beginning. The idea of the institutional church was already conceived and acted upon in the old-fashioned literary societies which were the forerunners of the Chautauqua circles which a few years ago were so common in our churches. Long before the words "institutional church"

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were thought of, the thing aimed at in the institutional church was attempted by many a church in ministries of various kinds to the social and economic needs of the community. The women of our churches have from time immemorial been active in benevolent societies under many names, doing precisely the work which it is the object of the institutional church to enlarge and systematize. The passion of Dorcas for the poor of her neighborhood has never been lacking in the heart of the women of the Church of the Christ, so large a part of whose ministry was a going about doing good.

So significant a departure from usual church methods naturally challenges attention and raises questions of fitness which have the best of right to be asked, and should be answered in a reverent and intelligent manner. It goes without saying that there are limitations as well as uses for the Christian Church. Your committee understand that the brethren who are most active in the administration of the institutional churches are more than willing to have their work looked into, and the motives underlying and the spirit actuating it tested by the closest scrutiny under the light of the commission by which the Church of Christ acts. They declare in unequivocal terms that they regard themselves as wholly within the limits of the Master's command to go into all the world and evangelize, and as compelled to their course by the spirit which lives in the Christly passion for seeking and saving the lost. They declare that their modifications of church methods are simply the inevitable applications of the spirit of Christ to the actual conditions of modern times, the normal use of the forces of the Church in seeking and saving the lost as the actual conditions of life determine the meaning of the word "lost." The novelty of the methods employed is a temptation to emphasize the methods, in the case of the mere observer, but these brethren insist that the emphasis belongs to the spirit in which they are used, and they deprecate strongly the shifting of attention from the spirit of their work to the methods of it. It is fair to grant that if they can show the spirit within their wheels to be the spirit of God, as the spirit of Christ in his life and work of seeking and saving the lost, the question of the wheels or the method takes a distinctly secondary place. No method should be condemned because of its novelty. Such a principle would effectually check all progress if applied to the history of the Church, and would have made impossible all that adjustment of the forces of the Church in redemption to the chang-

ing conditions of life, which has been the most striking feature of the missionary activity of the Church from the first, and notably since about the beginning of the present century, when so many great aggressive enterprises of the kingdom of God had their rise.

No words can so well set forth the spirit and aim of the institutional churches as the carefully considered language of the platform of the Institutional Church League, already mentioned. As presumably the fullest and fairest exposition of its principles, therefore, your committee beg leave to incorporate, as a part of their report, that platform in its entirety.

"The open or institutional church depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. It is an organism evolved from a germinal principle, rather than an organization.

"It believes that only as this spirit is developed in the Church universal will the purpose of the kingdom of God among men be realized, and it confidently looks forward to the time when the Church will be understood to stand for the larger view here presented.

"As the body of Christ, the open or institutional church aims to provide the material environment through which his spirit may be practically expressed. As his representative in the world, it seeks to represent him physically, intellectually, socially, and spiritually, to the age in which it exists.

"Inasmuch as the Church came not to be ministered unto but to minister, the open or institutional church, filled and moved by his spirit of ministering love, seeks to become the centre and source of all benevolent and philanthropic effort, and to take a leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

"Thusthe open or institutional church aims to save all of the man and all men and by all means, abolishing so far as possible the distinctions between the religious and the secular, and sanctifying all days and all means to the great end of saving the world for Christ.

"While the open or institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church-doors every day and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational, reformatory, and philanthropic channels, to the end that all men may be won to Christ and his service, that the Church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said of every community, 'The kingdom of Heaven is within you' and 'Christ is all in all.'"

Your committee have had to consider three objections to the institutional church; or, rather, three grounds of fear that the institutional church might be an unwise departure from usual church methods. First, an honest suspicion, born of a fine reverence for the methods already tried and successful in the prosecution of the work of the Church and which have certified themselves to the Christian consciousness as fit expressions for the spirit which lives in the gospel of Christ — a suspicion that the novel agencies employed by the institutional church are unfit for that purpose; that they do not classify with the preaching of the Word and the acknowledged spiritual forces which the Church is employing to save men; that, in a word, these agencies are not forms of the gospel.

It is easy to understand the shock with which some of the departures made by the institutional church from usual methods employed by the Church for the salvation of men, are noted by sensitive souls devoted to the clearly spiritual aims of the Church. Such innovations in the methods of the kingdom of God ought to be justified upon the most substantial grounds, or discountenanced by the churches. A significant contention of the advocates of these things as fit instrumentalities in the salvation of men is this, — that the kingdom of God as Christ contemplated it included a kingdom on the earth. "Thy kingdom come, thy will be done on earth as it is in heaven." Christ was not praying or looking for a kingdom of God in heaven only, but for the kingdom of God also on the earth. Life on the earth is to be regenerated, and redemption should be spoken of in terms also of earthly conditions of life. The habit of describing redemption in terms of the future life, making its distinctive features the attainment of blessedness after death, has come to seem to these brethren to throw out of balance the idea of Jesus. So the institutional church regards itself as warranted in taking man as it finds him, and applying the redemptive touch, in the person of men and women in whom the spirit of Christ is living again, to every part of his life needing redemption. It uses all the agencies it uses for this distinctive purpose. It does not teach girls to sew and cook without a clear faith that for a girl to know how to sew and cook is helpful in her redemption, both as guard against the temptations besetting girls and a qualification for that service to her kind which is so essential a part of the redeemed life. It does not offer amusements to the

young people of its neighborhood without a clear faith that in this way it is doing a highly practical and gravely important part of its work in redemption. To regenerate men's recreations is a part of the regeneration of their lives.

The institutional church believes in the regenerated relations of what may be called the spirit and the body of society; the life in the heart of men and the conditions amid which men live. It believes as strongly as anybody in the supreme power in the regeneration of society, of the new birth of the spirit in the heart of the individual. But it believes also in the reciprocal influence of the social environment in producing the new birth of the spirit in the heart of the individual. Its conception of the kingdom of God on earth is that of a redeemed society. Each of these things, the new birth in the soul and the regenerated society, is at the same time a means and an end in the kingdom of God. The newborn soul becomes a leaven of life in society, and a regenerated society becomes the nursing mother to the soul, helping to beget it and then nourishing it. So that, from the point of view of the institutional church, everything is legitimate as means for the bringing of the kingdom of God among men which does actually help to bring it. What can be done "in His name" the Church has a right to do, and ought to do.

A second ground of fear of the institutional church sometimes shown is that it involves new departures in Christian doctrine. Your committee are convinced that such a fear is not justified; that there is no organic connection between doctrinal attitude and relation to the things characterizing the institutional church. Belief in the methods of these churches may co-exist in the mind with either conservative or progressive views of doctrine. The cardinal truths of Christianity, the fatherhood of God, incarnation, regeneration, atonement, the divinity of Christ, eternal life, and the need of redemption here and hereafter, are clearly and strongly emphasized in this movement.

A third fear sometimes expressed is that the work of the institutional church will secularize religion and weaken its spirituality. Both these terms, secular and spiritual, are ambiguous enough to make defence of the institutional church against them somewhat difficult. If to secularize religion means to associate it with common things, to make the religious life absolutely comprehensive of all life, and to minimize the difference between the sacred and

the secular by making sacred the secular, the institutional church does tend to secularize religion. But the implication of a lack of spirituality in the work of the institutional church is the most serious of all the criticisms made upon it. The fact that all are not agreed as to what spirituality means makes the test of its spirituality an unsatisfactory thing. However, there is one test, easily applied, which has the advantage of being the one which has been oftenest suggested by those who are still to be convinced of the legitimacy of institutional church methods among the methods of the Church of Christ, and that is the test supplied by accessions to the church on confession of faith.

A careful examination of the records in the Year-Book for the last eight years, of the work of five of the leading institutional churches of the country, — Berkeley Temple of Boston, Tabernacle of Jersey City, Fourth of Hartford, Pilgrim of Worcester, and Plymouth of Milwaukee, — shows the percentage of accessions by confession of faith to be considerably greater than that of the whole body of churches.

It will thus be seen that the institutional churches maintain an apparent superiority in respect of this index of spirituality which has the merit of being the one selected by those who fear for the spiritual results of this movement.

If these results have come about in connection with the employment by the institutional churches of the means for the upbuilding of the kingdom of God, which our brethren who are under inspection, if not criticism, have believed they were called of God to use, is not Gamaliel's advice pertinent: "If this counsel or this work be of man it will be overthrown; but if it is of God you will not be able to overthrow it, lest haply you be found even to be fighting against God"? Nay, are we not bound, in all Christian charity, to accept as the true genius, spiritually, of this forward movement, the aim enunciated by one of its most busy pastors: "Every one of these multiple agencies for helping man is held absolutely as a means to a spiritual end"?

Your committee believe that the great Head of the Church has put into our hands, in the institutional church, a mighty agency in city evangelization, which we cannot, in loyalty to our commission to seek and save the lost, afford to antagonize or neglect. They therefore suggest the following resolutions: —

1. That the National Council recognizes, in the spirit and work

of the churches known as institutional, a timely and characteristic expression of the one Spirit of God in Christ, which has been the regenerating power in human life in all the ages.

2. That the National Council cordially indorses the general methods of these churches as suspectible of real and effective spiritual purpose, and welcomes them among the agencies which the Church of Christ may legitimately use in the great work of city evangelization.

3. And in regard to the limitations of these churches, that the National Council, gratefully recognizing the fruits of these methods employed in the sincere spirit of the Master's commission to seek and save the lost, and bidding the brethren God-speed in their work, prays earnestly that the use of new agencies for the establishment of the kingdom of God may always be governed only by the one admissible purpose in all Christian work, the regeneration of men in the spirit and manner of Christ.

Deaconesses for City Missionary Work.

If the Church has a right to use any new method that furnishes a reasonable ground for success, it certainly has a right to revive old methods when they can be fired with a new spirit. There are "lost arts" in the Church — agencies that were found to be of great value at some time in the past, but that have fallen into disuse and that now come back to us with all the surprise and freshness of rediscovery. The work of deaconesses in charitable and evangelistic service is such an agency.

We can hardly understand how so helpful and inspiring and practical an application of Christianity could have been discontinued. An examination of the facts will reveal to us that there is a place for carefully selected and carefully trained women, in all work for the neglected classes, that can be filled in no other way.

City missionary work can no longer be regarded as a matter of dollars and cents, of buildings and appliances, but of personal service. The appliances can all be used to great advantage when the personal element predominates, but the world cannot be saved by proxy. Life comes from life, and redemption comes only when one soul is able to pour itself into another soul.

Christianity has emancipated womanhood, and at the very beginning it made use of the service she was able to render. It may be questioned whether the work of deaconesses became an order in the

Apostolic church. It is a matter of little concern to us. Church polity has been left to be determined largely by the exigencies of the hour. Phœbe, whom Paul commended, was to all intents and purposes a deaconess. Her service was prompt and helpful. This would be true even though she were called only a "servant." As early as the second or third century, great use was made of deaconnesses, who were regularly ordained for work. A single church in Constantinople had at one time forty persons of this kind pushing its work. The early spread of Christianity is due in no small measure to devoted Christian women who worked side by side with ministers, with hearts of love and tongues of enthusiasm.

In the early Puritan church, some recognition seems to have been given to the work of deaconesses. In 1606, Gov. Bradford gives the following portrait of a Dutch deaconess: "She honored her place and was an ornament to the congregation. She usually sat in a convenient place in the congregation with a little birchen rod in her hand and kept the children from disturbing the congregation. She did frequently visit the sick and weak, especially women, and as there was need called out maids and young women to watch and to do them other helps as their necessity did require; and if they were poor she would gather relief for them of those that were able, or acquaint the deacons, and she was obeyed as a mother in Israel and an officer of the church."

In England, also, the Puritans heartily and naturally recognized deaconesses. Modern Congregationalism has made little use of the agency, but, if it is to consider the expediency of such work, it can find the ground for it only in noting the results where it has been faithfully tried.

One of the greatest philanthropic forces in Germany for the past half century has been Theodore Fliedner, a clergyman who was not great but good. The needs of the church and society caused him to organize devoted women and train them for such work as they could render. The beginnings were very simple, but a great system of reformatories, hospitals, and schools has been the result. The work which the deaconesses were able to render was so helpful and came to be in such demand among the rich and the poor that even the king and queen became patrons of the institution, and a large amount of money poured in upon it. The Kaiserswerth deaconesses are largely drawn from the humbler classes of German women. They serve a probation of from three

months to two or three years, and are afterwards received, promising to remain five years at a time. The aim has been to introduce as much as possible of the family feeling into the institution. The condition of admission as nursing deaconesses demands a certificate of good character, a kindly temper, and real piety. Good health is required, and the age is limited to the years between eighteen and forty. A practical knowledge of household duties is also required, and the ability to speak the German language well.

The requirements in a teaching deaconess are the same, with additional literary acquirements. There seem to be no monastic tendencies in the institution. The whole conception of their ministry is that of service, a ministry whose emblem is the dove and whose motto, " Peace on earth and good-will towards men."

In this country the Methodist Episcopal church seems to be a leader in the use made of this kind of service. It is ten years since the first training-school for deaconesses was established in Chicago. It has at present such schools in most of the leading cities, and homes for this charitable sisterhood.

The deaconesses are of two kinds, nurses and visitors or evangelists. For both classes there is a special training. The nurses receive instruction both theological and practical, quite like that given in the best training-schools for nurses connected with our city hospitals. Those who are preparing for the work of visitors have a careful course in Bible study. All the time their training goes on they visit from house to house, work with the children, hold cottage meetings and do such other work as may be suggested by their superintendent, or by the pastor under whose care they are working, for the visiting deaconess usually works under the direction of a pastor.

This training occupies two years. At this time the worker is formally consecrated by an impressive service and licensed for future work. Neither at this time nor at any other does she take a vow. She is free to leave the home any day, with no shade of dishonor or discredit attaching to such action.

The home idea is emphasized. The model is the family life. The superintendent takes the place of mother or elder sister. The deaconess that has been trained in the hospital for a nurse finds a great field. She goes temporarily to the homes of the needy and suffering. She works under greatest disadvantage, but

she carries the commonest necessities to the sick room with her, and is an angel of mercy. She has the advice of a Christian physician to whom she may apply in any hour of need.

There can be no opportunity for Christian service like that which is presented to these workers. A work is done which the hospital cannot do, which the physician cannot do, which the commissioner of the poor cannot do, which even the Associated Charities cannot do, for they can have no such trained body of Christian workers at command.

No nurse or visiting deaconess receives any salary. There is something in the work that seems so practical, that so appeals to common-sense, that it would seem as if it must come in some form into general use in all churches. There are to-day great numbers of devoted women who stand ready to give themselves to this kind of service when the way opens to them. They are simply waiting to be trained and organized.

Individual churches can hire earnest, discreet women for parish visitors, but detached service of this kind will not answer all requirements. There must be a system. There must be an institution behind the workers. They must have the inspiration that comes from working together, and they must have the special training which individual churches are not likely to give.

If visiting deaconesses are carefully selected and fitted for their work, they must become of incalculable value to pastors of large city churches. They will come with large experience and give their services in parishes that could not otherwise afford to secure such workers.

The women in our churches are in the great majority. They have their full share of devotion and consecration and wisdom. The city problem is the greatest problem in America to-day. What wiser, fitter thing can we do, then, than to organize and train such of this number as have adaptation and willingness, and send them out on errands of mercy?

THE INSTITUTIONAL CHURCH AS A FACTOR IN CITY EVANGELIZATION.[1]

An Address delivered before the National Council, Syracuse, N. Y., Oct. 10, 1895, by Rev. CHARLES S. MILLS, *Ohio.*

Any movement earnestly seeking to solve our social problems deserves careful attention. It may propose methods that are novel. It may call the Church to equip itself anew and to make a far greater outlay of time and strength in the service of God and man; but if it can give a reason for the hope that is in it, if it can show that it is of practical value, and that the Divine blessing rests upon it, the candid man will not ignore it with supercilious pride, nor condemn it with faint praise, nor patronizingly count it beyond the limits of his personal concern. He will gladly give it a fair hearing, and will welcome any helpful suggestion it may bring.

Doubtless the institutional idea seems to some unduly revolutionary, and practicable, if at all, only in exceptional conditions. In the time allowed me, I desire to show, if possible, that it is constructive rather than destructive; that underneath it, finding expression through it, there is a spirit which directly concerns the life and work of a large share of our churches, and calls at least many of them to a larger ministry.

As one studies the life and progress of those institutional churches which stand in the down-town districts; as he recalls the picture of their condition a few years ago, — the limited resources, the gradual loss of that constituency which formerly administered their affairs, the inability to supply the places thus made vacant, — and then beholds how the new spirit and methods have infused new life into the shrinking veins, have brought joyous hope and intense enthusiasm in the place of despair, have changed a plan to move away into a zealous struggle to provide the larger quarters which success has made needful, one can scarcely resist the impulse to cheer the heroism, the self-sacrifice, the masterly leadership and the loyal laity which have made this possible. One may perhaps criticise this or that method, but, with the sincere and strenuous effort to do the Master's service under peculiarly hard conditions,

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we cannot fail to have warm sympathy, and we should surely pray that the Divine blessing may abide with those who toil.

But as we study this movement to-day, it is essential to notice the fact that all institutional churches cannot be classified according to this peculiar down-town environment. Any new idea is apt to be judged by the character of it first prominent exponents. Three of the institutional churches in our denomination which have received and deserved the largest share of attention, while differing from one another in many respects, are yet alike in being located where the old church-going population is disappearing, in being led into the adoption of the new methods through the failure of the usual forms of work to meet the difficult conditions, and in needing and receiving large financial assistance. Because of this fact there is a more or less general impression that the methods of the institutional church are naturally limited to down-town districts and to churches, in general, which can secure a large revenue beyond their own resources. It is evident, if this is true, that any endorsement of the institutional churches is of comparatively little importance except as a defence of some already in existence, and an encouragement to others in like conditions. But if, on the other hand, it can be shown that institutional methods have been successfully used in circumstances similar to those surrounding many of our city churches, it follows that all of them need to study the movement not merely to see whether they shall give their kindly benediction to the institutional church, and perchance drop a dollar into its treasury as though it were a good sort of charity, but to ascertain as well whether the Master does not call them also to a larger ministry to their own communities. I desire, therefore, to call attention to the fact that two of the strongest churches known as institutional are in residence districts, amid an increasing population, and were led into the new methods not by reason of the failure of those of the stereotyped pattern, but because they were thoroughly convinced that the church needed to do more for its neighborhood than merely to hold technically religious services. This is a distinctly different phase of the movement, and it is important to ask what the result has been.

I have time but for one illustration. I mention no name, but will vouch for every fact. The church in mind is situated in one of our great cities, in the centre of a residence district thickly

populated by the homes of every sort and condition of man, and including about twenty-five thousand people. It contains some families of wealth and many of the well-to-do, surrounded by thousands of those in more moderate circumstances, many of them speaking a foreign tongue, or the children of those who have come from other shores. Four years ago this church had a membership of three hundred and ten, a considerable financial strength in liberal hands, a church building valued at thirty thousand dollars, a Sunday school with an enrolment of nearly seven hundred, and the other usual organizations. It was living on in the same quiet fashion as many another church. Then it adopted what is known as the institutional* idea. The actual beginning of many of its

* Note. — At this point the speaker paused to remark that the word "institutional" was used merely for lack of a better one. In view of the earnest discussion which followed, he deems it important to call attention to this fact. Inasmuch as some term must be used to cover the ground, and the present word has become historic, it is manifestly essential to retain it until another more satisfactory is suggested.

present activities was necessarily deferred for three of the four years, while an adequate building was being planned and erected, but the institutional spirit has ruled during the whole period, moulding all purposes and finding from the first a varied and significant expression. In the previous four calendar years the membership of the church merely held its own. In the last four years, while the population of the vicinage has increased about seven and one half per cent, the church has made a net gain of three hundred and twenty-one, or one hundred and three per cent, four hundred and seventeen being received, two hundred and thirty-four on confession of faith, an average of fifty-eight and one half per year, such additions being quite equally distributed in the four years, though larger in the last year than in any before.

The membership is now six hundred and thirty-one. The Sunday school has increased from less than seven hundred to more than one thousand two hundred and fifty; the Sunday morning congregation, from about two hundred and fifty to more than six hundred; the Sunday-evening congregation, from less than one hundred to more than one thousand; the prayer-meeting attendance, from forty to one hundred and seventy-five. The average reported benevolence, taking two four-calendar-year periods, has increased from an average of less than one thousand

five hundred to more than six thousand seven hundred dollars, though the increase is due in part to more complete reports, including some individual gifts. The church has erected, by its own resources, a building finely furnished for institutional work at a cost of nearly one hundred and fifty thousand dollars. Its work in this new edifice extends over less than a year, but its expectation that the people of its neighborhood would heartily welcome the larger out-reaching work has been already justified by the fact that the institute has had in the year of its existence four hundred and fifty-eight paid members, and has maintained educational classes and clubs, a fine gymnasium and shower baths, with nearly two hundred in gymnasium classes, boys' brigade, sewing school, kitchen garden, and recreation rooms, a reading-room patronized by nearly six thousand in the past nine months, a library which has issued in the past six months an aggregate of over four thousand six hundred volumes. The fees for the institute have paid all expense of instruction and the salary of the librarian. Special emphasis should also be given to the fact that the hundreds of people who now fill its great auditorium, many of whom rarely or never before entered the church doors, discover among the strongest attractions to the house of God the fact that the gospel finds expression there, not only in the preaching and the praying, but in an extended week-day ministry to daily needs. Its doors are open every day in the week, from 9.30 A. M. to 9.30 P. M., but its life is not feverish or unnatural. Its atmosphere is that of a great hospitable home. It has two pastors and a pastor's assistant, beside engineer and assistant and librarian. It maintains the finest music, a chorus choir of sixty voices, with three paid soloists; yet the entire expense for all its work is not greater than that of many other city churches of corresponding strength.

These figures are not quoted for the sake of showing what this particular church has done, but what the institutional idea may be expected to do when applied to a strong church in a residence district of a great city. It is, in a sense, a new test of the scope of the idea, and inasmuch as it shows how impossible it is to classify these institutional churches according to the circumstances which surround them, it emphasizes anew that they are to be judged not so much by methods as by the spirit common to them. If, then, we are to estimate them aright, we must, if possible, define that spirit, and it will be especially helpful in our effort to do

so to inquire whether this spirit finds any similar expression under the dissimilar conditions. If that is true, then to these common characteristics of a common spirit our chief attention should be directed.

Inspection of the churches which have been mentioned in the report and in this paper, some in one situation and some in another, will not fail to show a careful observer that underlying their different activities there is what may be called the seeking spirit of Christian ministration. It has been born of a study of social needs, nurtured by a profound conviction that the needs must be met, and brought into action by the belief that the Church has a divine call to meet them. And further, amid the varying methods, this spirit is found to express itself, in general, in three distinct characteristics.

1. THE SPIRIT EXPRESSES ITSELF IN SEEKING TO KEEP THE CHURCH OPEN. One church opens its doors because it finds large numbers who for lack of wholesome recreation are drawn from the street to the places of sin. Another is especially constrained to do it by the necessity of providing, for those rescued from vice, some refuge from old companions and associations alluring them to the paths of evil. Still another, believing that the church should be in the largest sense a home, reflects that if the home building is closed five or six days of the seven, a large share of the opportunity to cultivate the home atmosphere is thrown away. Cutting loose from conventionalism, it is convinced that the closed church is unnatural, and that business as well as religion teaches that a plant costing fifty thousand or a hundred thousand dollars should be used more than five or six or a dozen hours out of the week.

Further we find that the open church, characterizing the institutional spirit, need not mean unwieldy organizations, but simply an open hand and an open heart, seeking to provide for the needs of the community. It is not the flinging of charity to the poor, like a bone to a dog or a penny to a beggar, but an invitation to all men, rich and poor alike, to come and share with the church daily its comfort and cheer, an invitation which they can accept without loss of self-respect. It opens not only a door to helpful ministry to body and mind and social needs, but also another straight to the heart. It makes new points of contact for man and man, bridges the chasm that yawns between different classes, provides a community meeting-place, and in short, makes itself a kind of

social settlement on a large scale, under the strongest Christian influences.

2. THE SPIRIT EXPRESSES ITSELF IN SEEKING TO MAKE THE CHURCH FREE. The renting of pews is honestly advocated and unquestioningly adopted by many churches, but it is at least a very significant thing that usually, when an institutional church starts in its out-reaching work, one of the first steps is an effort to make the seats all free, and that without regard to whether the region contains the rich or the poor, or both. Somehow there seems to be something inappropriate in giving an invitation to come to church, in opening wide the doors, and then limiting the choice of seats according to financial ability or length of residence in the community. The door open from day to day between Sabbaths carries in its swing the open pew. This may seem to some a hobby ridden hard by those who fail duly to consider established customs or expected comforts in the house of God, and to others still, an impracticable plan of finance. But there it is, a plain expression of the institutional spirit, challenging attention as a fine financial system, but pleading earnestly that its high moral bearing should be recognized.

3. THIS SPIRIT EXPRESSES ITSELF IN SEEKING TO MAKE THE CHURCH EVANGELISTIC. Not evangelistic in being filled with mere wordy exhortations, not evangelistic at the expense of true and careful Christian nurture, but evangelistic in the sense that in every part of its life and work the church speaks to all who come in contact with it, the message of salvation through Christ our Lord. Recognizing the place and power of the evangelist and the special meetings, it does not shift to them the chief responsibility of soul saving. It is its daily business. The whole place breathes the constraining love of Christ; the hospitable doors, the plural pastorate making a kindly personal counsellor easily accessible to all the people, the self-sacrificing service of a multitude of unpaid laborers, the attempt to minister under the name of the church to the daily needs of man, —all speak it. The supreme purpose of the church is not minimized but magnified. Those who come to it feel that it is animated not by mere ethical philanthropy but by the desire that men should know Christ, should find in him the Way of Salvation, and grow day by day into his likeness.

The institutional church not only earnestly believes that there is nothing contrary to the spirit of Christ in these three great yet

simple expressions of its life, but it is thoroughly convinced that Christ needs many churches, free, open, and evangelistic, through which he may touch the hearts of men. Believing this, it feels that churches need not only to ask why the institutional church exists and what it is doing, but why more churches in city life are not manifesting these expressions. Neither vast resources, nor except tional conditions are required. The movement would not announce itself as a cure-all, neither would it be an unfair censor of those who cling to the old customs. It would not affirm that the Lord asks every church to be institutional, neither would it be unreasonable in demanding that any church should unduly hasten to adopt its idea, for every step needs careful thought. But, appreciating all that the church has done in the past, no less loyal than any other to the noble labors of our fathers, no less devotedly believing in the church as a church than they, doing all that it does in the name of Christ and for his sake, it asks whether the time has not come for a host of churches to throw open their doors, abolish all hints of property distinction in their services, and increase their power of proclaiming the gospel by applying it to the daily needs of those who live about them.

Let it be understood that this movement is not iconoclastic but constructive. It would advance not so much by abolishing the old ways as by enlarging and vitalizing them. It has no sympathy with those who decry the Church or belittle its past, but believes so profoundly in the Church that it would intrust it with a larger ministry. It recognizes that the great call of the Church is to spiritual work, that this call must ever dominate it; that no success in any other labor will possibly counterbalance failure there, and in entering upon these institutional ministries it blazons this commission on its banner and keeps it ever at the front. It only seeks to enter more thoroughly the world to which the Master has bidden it to "go"; and, in the spirit of the great apostle, while loyal to its leader, it would become all things to all men, that it may by all means save some. Every day that it labors it feels more thoroughly convinced that it is responding to a divine summons; that God has set before his Church a new door of opportunity; and it is confident that many of the churches in this beloved fellowship, facing the great problems of city life, will find, as they also enter this door, rich blessings awaiting them from the Father's hand.

REPORT OF THE COMMITTEE UPON TEMPERANCE.[1]

The declarations of our National Council in all its history have been so uniform and distinct upon the use and sale of intoxicating drinks, that, but for the persistence of the gigantic traffic and vice, with its appalling results upon the individual, the home and the community, corrupting the social, the financial, and political life, as well as interfering with the spiritual work of our churches, we should think they ought to be sufficient; but, while the saloon, with all which it represents of social, political, and financial strength, continues its immeasurable work of destruction, the people of God must continue their warnings and warfare against it.

It is doubtless true that there is now a more widespread and intelligent conception of the woes which the use of intoxicating drinks bring to society, and of the necessity of controlling the destructive traffic in them.

Not only the advancement of gospel truth and of the gospel spirit, but special school instruction in the science and laws of physical and ethical life, are more and more exposing its deadly work.

A great army of men and women outside of the organized church, as well as within is, by persistent social and semi-political agitation, causing the people to think and educating the young with regard to its perils.

For this introduction of temperance text-books into the common schools of nearly all the States of the Union, we cannot be too thankful.

Were it not for the constant incoming of foreigners to our land, with their anti-total-abstinence ideas and habits, our people would be substantially united as to the question of its suppression.

The mission of our country seems to be quite as much in boiling down and working over into Christian civilization the people of all nations, who come to us, as it is to send the light of truth to those who sit in darkness.

While there is a gain in the positive temperance sentiment of the people, and a decline in the amount of the distilled spirits sold,

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there is an increase in the sale of wines and malt liquors, and the percentage of pauperism and crime, from the use of intoxicating drinks, holds its way.

There are two aspects of this question which demand special attention at this time. The first is the corrupting political power of the saloon. Every Christian should be a good citizen, and every son of the Pilgrims is, by inheritance, a Christian politician.

The saloon in some of our larger cities frequently controls the caucus and the ballot-box. It is the combined power of appetite and money against reason and virtue. Its evil influence is not confined to poor drunkards; it is not felt alone in hovels, or by tramps, but too frequently finds a lodgement in the homes of the wealthy, and uses its power within business and commercial circles.

The saloon power broods over our municipal affairs like a dark cloud, and too often in our great cities makes political parties its foot-ball. That it need not be so, New York, with her Parkhurst and Roosevelt, is teaching.

When Christian men, with quickened conscience, shall assert their power at the ballot-box, and in unmistakable terms warn the money-changers of the saloon to *keep hands off*, they will obey.

Another thing to which we need to have our attention called, is the increase among us of the Old World wine habit in social life. The congregations of our denomination have but little to fear from the direct influences of the saloon. Our young men and young women do not visit its haunts. Not one in ten thousand of our young men commences his downward career in such places. The saloon is the graduation, not the beginning, of his degradation.

During the writer's pastorate, all the young men of his parishes who have gone to ruin through the use of intoxicating drinks commenced with the fashionable wine-cup.

Not the saloon, but the family wine party, and the popular club-house, are the perils of the young men of our Congregational congregations. To this silk-robed temptation we need to turn our attention.

Temperance, in the vocabulary of our church, must not mean a mild and lavender moderation, or deceptive self-control, but total abstinence, in which alone abides safety to our young men. St. Paul's words: "If meat cause my brother to stumble, I will eat no meat while the world lasts," must be our watchword.

The church must banish the wineglass from her own homes before she can expel the saloon from society. The use of intoxicating drinks must be made disgraceful among ministers as well as with laymen, in high life as well as in low, before the saloon will fear our preaching, or God answer our praying upon this subject.

REPORT OF THE COMMITTEE ON MARRIAGE AND DIVORCE.[1]

"The Church and the Family."

The course mapped out for this committee by its predecessor, in its admirable report to the last National Council, lay in the recommendation, "That a committee of five be appointed by this Council, whose duty it shall be to consider the dangers, needs, functions, and opportunities of the family in modern life, and what can be done to guard, develop, and strengthen it, especially noting the results of the various agencies, legal and social, to this end." In pursuing these directions the particular phase of the subject herein presented gathered definite shape, rather than that of Marriage and Divorce, which forms but a segment of the world-encircling subject of the family.

By the pressure of external events, or the conjunction of circumstances entirely disassociated with ecclesiastical matters, Divine Providence has often forced upon the church a consideration of principles with far-reaching influences, and compelled her attention to them, for the wider extension of the kingdom of God and the betterment of the race. Such a process apparently prevails in the recent accentuation which sociological study is giving to the interrelations of individuals, classes, organizations, and institutions. Forging to the forefront of biological and psychological discussions as related to society, the family is leading in the race for the permanent advancement of humanity in its quadruple division into religious, educational, political, and industrial *lamina*; hence the necessity of focusing the church's vision upon it at this juncture, for, while maintaining at all times the sacred nature and the great importance of the family, we can but feel that its needs,

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functions, and relations have not been hitherto sufficiently taken into account by the church. We may observe, —

I. The Defective Attitude of the Church toward the Family as an Institution.

A little consideration renders it apparent that the church looks upon the family as an aggregation of individuals, each of which is a legitimate object of influence for conversion, or for cultivation in Christian character, or for appropriation, to assist in enhancing the strength, value, and efficiency of its own organizations, rather than an institution instinct with its own specific, pulsating life, possessed of singular capabilities for self-construction, surcharged with a tremendous influence, in its power to set a thousand wheels in revolution through the enduring bond of affection. This attitude springs in part from: —

1. *A failure to recognize the fundamental character of the family as an Institution.*

Neither a consideration of the family in itself, nor as ordinarily related to the church, conveys any adequate notion to the popular mind of its real import, but assigned to its true setting, its vital character flashes with luminous intensity before our eyes. Without unduly pressing the analogy, society may be conceived of as an organism, with its mutual dependencies, its intercommunications, its organs performing their respective functions, its capabilities of modification; and the family stands related thereto as the structural tissue to the physical organism, not only as a connecting medium between the parts, but also enveloping, supporting, and investing each organ, ministering to the nutrition, maintenance, and repair of the entire structure. Civic, economic, social, educational, and religious agencies being but separate aggregations of units begotten, moulded, and stamped with character in the family, and joint partner in the nature and complexion of those units, the family as an institution not only supplies, but maintains, colors, and actually determines the status of the whole organism. The church as the great civilizing, spiritualizing, and uplifting force in the world, no longer with hierarchical control, but as an agency among other great agencies, seeking to infuse her life into all other divisions of the body social, has not seemed to fully realize this basic character of the family, or its intimate relations to these agencies.

2. *A failure to pursue an adequate policy in regard to the family as an institution.*

During the last half century the church has never removed her eyes from the social structure which she has believed it her mission to modify and bless, and in searching for methods to accomplish her task has placed great stress upon the formation, maintenance, and development of her own organizations, until the disproportion between her cultivation of these and of the family as an institution is conspicuous. By centering her entire working constituency in the local institutions, she has enlarged her walls, introduced machinery wherewith to aid her projects, and so perfected it as to compel the admiration of the world. Every department, from the choir in the church to the kindergarten in the Sunday school, has been so brought under the supervision and planning of leaders selected for their ability, as to be marvels of ingenuity in thought, and skill in execution. The decade of the Endeavor Society's existence well illustrates the principle in emphasis. No business house could be better organized to carry on its affairs than is this society. Committees for social work, for missionary effort, for visiting the sick, for sustaining the meetings, advancing the membership, and ministering to their spiritual wants; a literature which is *sui generis*; buildings in many instances specially adapted for the work; local unions; county and State organizations for consultation and encouragement, and international gatherings for enthusement; in short, a body with hands sufficiently multiplied to grasp every possible condition, and bring this newest department of the church to a magnitude and efficiency of organization hitherto deemed impossible, exerting an influence which circumscribes the globe. And thus, measurably, with all the organizations of the church. What now, it may be asked, has been done for the family as an institution, in comparison with this? Strength added to strength in the development of the church has led to the tacit assumption that it is the basic religious institution, the family an adjunct thereto. This policy has made the church the centre of all religious effort. It has become the central meeting place for the Christian family, as much so as was the Jewish temple to the Israelitish families, with this difference, that the latter was accessible about three times a year, the former is accessible three times a day. Such a policy assiduously cultivated for over a quarter of a century has caused

an actual reversal of that true order which was shown in the preceding point to be the order of nature, and because thus written in the nature of things, is evidently an ordering of the Divine mind. Were further proof desired, it might be adduced from the revelations to and history of the Old Testament Church, where great emphasis is laid upon the family as the Divine institution for religious education and spiritual development. And a careful study of the New Testament would show the same in the early church as a basic principle. Under the present policy, we behold the attempt to make the church the source whence religious influences would spread to the community, and spiritual streams flow to the family, in lieu of a reservoir for redistributing what descends thereto from the religious springs in the family. The method adopted by the church is parallel with that segregating principle which has been characteristic of education, economics, and politics, tending to foster that extreme individualism characteristic of the times. This may be beneficial to these departments of the social organism for the present, but is detrimental to the life of the home, and so, ultimately, to society. As practised, it is contrary to that sociological principle which sees the best organic existence in a proportionate adjustment of forces among the social organizations composing it, and a reciprocity of energy which enables all the parts to work equably, without particular strain upon any one. Instead of this, there is a continual maximum drain upon the supplying power of the family, and a minimum effort to strengthen the resources thereof. The centrifugal activity far exceeds the centripetal, and this tendency to remove from the centre of the unit of social forces is weakening and may prove dangerous. Who would predict the future of politics; were thousands of voters, now receiving saloon instructions, to obtain their knowledge in home gatherings for the purpose of securing good government?

The church, following in the trend of other social institutions, is in reality paving the way to her eventual weakness. Already there is constant endeavor to retain what she possesses, to hold the vantage ground occupied, and she fancies the key to the situation consists in the multiplication of organizations, that more individuals may be set to work in the local institution. This consists in a further utilization of what force she has. In reality she needs a greater supply of fuel.

3. *A failure to appreciate the dangers to which the family is exposed.*

Time fails to more than recapitulate some of these perils, and glance at them as a swift runner in dashing past adjacent objects.

Among the intrinsic evils endangering the institution of the family are a widespread ignorance of the functions of the family, rendering inoperative the strongest biological and psychological elements in our civilization; an extensive carnality, beginning too often before adolescence, vitiating the physical basis of the family; the increase of intemperance, which, in augmenting the lack of self-control, threatens the disintegration of every finer trait of character, and the effacement of all delicate affection; a haste to enter upon the marital state, opening the door to infelicities for the thoroughly unmated; the refusal to assume the duties of maternity, known to afford the highest discipline for the faculties; the correlative tendency to gratification through illicit means, and a yielding to criminality, against which medical journals vigorously protest, — a criminality from which any one should shrink, and is contrary to every instinct of the feminine disposition, — a criminality which would appear hideous as a gross violation of the sixth command, were it thought of save in connection with the initial point of existence, and practised under secrecy, deluding the perpetrators into a belief that responsibility to the Creator for destruction of life begins only when it has assumed a visibly tangible form. To these must be added the increase of a vicious sentiment concerning the nature and dissolution of the marriage bond, resulting in continual application for divorce, upon grounds utterly at variance with the idea that marriage is a sacred covenant entered into according to God's holy ordinance.

On the other hand, the extrinsic evils menacing the family are even more numerous, and quite as destructive. Such are the solicitations to seek companionship away from the home, in saloons, clubs of every variety, and attractive resorts open to both sexes; the substitutes offered for home life in hotels, apartment and boarding houses, and the minimizing of home life by external amusements whose stream is continually augmenting. And what shall be said of those evils which seem to be woven in the very structure of our modern method of life, — the dangers pressing young men in their commercial travelling; the temptations to restrict the number of children through ambition to meet the

requirements of so-called society; or the refusal to marry on the plea of poverty, a plea more often begotten of selfishness, extravagance, and desire for freedom from the restraints of home life, than of reality in fact? Even greater are the perils to the home from that condition of our civilization which employs thousands of young girls as clerks and office assistants, producing a distaste for domesticity; which necessitates the labor of wives and mothers in the fierce struggle for existence, till the home becomes a mere lodging place with a couple of meals thrown in. The prevalence of socialistic theories concerning the marriage tie, the family, and private property, striking at the very foundations of the institution, invalidating the sacredness of sex relations, attacking the monogamous form of the institution, and tending to merge the family into the State by theories of property destructive of private ownership; the want of adequate protection by uniform and equitable laws, from which want could spring the jibe that a tinman's patent is better guarded by legislation than is his home, though a thousand-fold more important and sacred; and the extreme insistence upon "personal rights" which finds its roots in an individualism tending to disrupt the closest ties and dissever the nearest affections, — proves our boasted civilization to be a veritable arsenal of weapons which may be turned against this most fundamental of all institutions, threatening alike its material, social, and moral elements. Were it not that an almost supernatural cohesion and indestructibility exist in the very structure of the family, it had long since yielded to the strain to which it has been subject. Is the present attitude of the church consonant with a deep-seated realization of these perils to the family?

From this hasty survey let us now pass to the consideration of

II. Some Necessities of the Hour.

1. The non-attainment of our expectations by present methods must be wrought into the consciousness of the church, as a step toward the adjustment of her relations to the family.

Observation of the general drift of sentiment and endeavor of other than strictly religious agencies has brought to notice the remarkable fact that institutions are being made to assume the responsibilities and work which more properly belong to the home. Mr. Herbert Spencer has commented on this tendency in educational methods, severely taking the leaders in this movement to

task, and disavowing in the strongest terms the possibility or advisability of thus seeking to make the schools agents *in loco parentis*. The tendency of religious agencies has locked step with this endeavor, until it is one of the most conspicuous of facts that the church with her organizations has assumed, in large measure, the religious responsibilities which should devolve upon parents, and seeks to accomplish in her assembly rooms what should be in greater part the work of the home. Pertinently it might be asked, How far does the church seek the biblical instruction of children by parents in the home, rather than that by teachers for a half hour in the Sunday school? How far are the parents of children, attending them, put forward to plan, supervise, or even co-operate with the work in Sunday school, Senior and Junior Endeavor Societies? Do not parents generally commit all religious work to the church, on the plea that its organizations are more capable of undertaking these and kindred instructions and operations than they can be! And this is done with the expectation that proficiency in religious knowledge will be greater, and vital religion will be more widespread. Simultaneously with this feeling, questions are pressing themselves upon us from other directions with such intensity as to lead many to ask whether a crisis in ecclesiastical history is not about to precipitate itself upon us. The constantly widening breach between the church and the masses, in spite of increasing effort to reach them; the feverish stimulation to keep existing organizations at their best; the haste to increase church machinery, or substitute new methods for those which have proved themselves so short-lived, — these are among the significant signs of the times. Constant fear prevails lest the church should lose her grip on what she already possesses, and "church problems" are continually resurrected for solution by some far-seeing "genius," who fails of appearance. The great expectations of what the church ought to accomplish are not fulfilled, while spasmodic efforts put forth, ending again in non-attainment of the expectation, discouragement, and a partial paralysis, until some new scheme is forthcoming, followed by fresh spasmodic effort, give clear judgment that something is at fault. Wherein, then, is the failure? Does it not consist in neglecting to take into account the deeper existing conditions? While mainly striving to secure the masses and attach them to herself, the church has become their instructor, since, in all her departments, the effort

is made to inculcate religious truth and Scripture knowledge. Consequently, while such may not have been the intention, her agencies have, *de facto*, become the main dependencies for religious training and development. The results are felt all along the line, manifested in the indifference of the many whose names grace our church rolls, the early loss of young men from the schools, prayer meetings, and other services, in the comparatively few adult classes, in the complaints of lessons unstudied before class time, in the common lack of the family altar in the home.

In a word, while meeting the apparent conditions with consummate skill and exhaustive enterprise, the real conditions have not been the object of equal solicitation and work. Expectations created by addition in and improvement of church machinery have not been fulfilled, and one of the cardinal reasons would seem to be, that the church, whatever her efficiency of organization, can no more become the substitute for, nor assume the responsibilities of, those at the home, than can the modern school, proficient as it is. What Mr. Spencer affirms of the latter is equally true of the former, in a far deeper sense, *viz.*, that it is useless to increase the efficiency of present institutions, for the purpose of inculcating precepts which belong to the parents to teach, or to practise duties and act *in loco parentis* in collective assemblies, and apart from the ties that home naturally possesses and strengthens, which are recognized by its inmates, and, because recognized, are felt and yielded to. If present policies and methods have been thus insufficient to accomplish our real expectations, that should be wrought into the consciousness of the church, as a step toward the adjustment of her true relations to the family.

2. It naturally follows that one of the necessities of the hour is THE ASSUMPTION OF PARENTAL RESPONSIBILITY FOR THE DEVELOPMENT OF THE FAMILY; we had almost said RESUMPTION. Failure in this particular has been due in part to the willingness with which parents have permitted institutions thus to act for them. The moment has arrived when evidently a resumption of parental responsibility for their own offspring has become a necessity, grasping the truth that parents can act with more efficiency by direct influence upon their children, than can any other individual or any institution acting indirectly. This necessity should have an insistence proportionate to the importance of the case, accompanied with a persistence productive of action. To this end, it is first

essential that the functions of the family be plainly set before the parents. Ignorance of these, or indefiniteness regarding them, has been a prime cause of the difficulty. Again, the insufficiency of present methods for inculcating religion needs emphasis, for it must be realized that religion cannot be produced by mere knowledge acquired, nor principles insisted on, but by the daily exercise of those spiritual elements, and suppression of the non-spiritual, which result from such constant supervision and direction as can be given only in the family. The primary object of inculcating knowledge is for the generation of feeling, the ultimate object action, but the place for the mergence of feeling into action is not the church, but the home, where constant opportunity replaces temporary, and perpetual oversight replaces the momentary or periodic. Once more, the possilibity of the fulfilment of parental responsibilities should have emphasis, and every possible means put at the disposal of parents for such accomplishment. The feeling of parental inadequacy must be replaced with the consciousness of ability. The church has more need of developing parental capabilities, then of simple insistence on parental responsibilities.

3. A third necessity of the hour is A CHECK TO THE INROADS OF SURROUNDING CONDITIONS.

The principle of the modification of life by environment has become overworked, however much truth there is in it, since it has fostered the notion of adjustability to environment beyond need. That there is necessity for amelioration of environments tending to the degradation or destruction of the family no one will question, but there is a corresponding necessity of strengthening the "directive centres" lying in the home, and fostering that regenerative principle with which Christianity has always successfully modified environment, and determined the development of society. This is the glory of Christianity, that wherein all other religions have failed, and cosmic processes have proved valueless, she has been able to produce a modification of environment by her intrinsic power. The greatest check to intemperance, licentiousness, dishonesty, social vices, and political corruption is the fruit of the Spirit cultivated in the family, as it is also the most practical modifier and eventual eradicator of them. Look after the units of social institutions, and the entire structure will be modified.

4. There is a necessity THAT THE HOME BE MADE THE BASIS OF RELIGIOUS WORK, AS WELL AS THE CHURCH.

The advantages of this would be apparent in the more proportionate distribution of religious energy between the two institutions; in the extension of the field of religious operations as widely as the homes themselves are situated; in the development of religious centres where most needed, especially in the rural districts where access to the church is difficult through distance, or for other reasons; in bringing the religious life of the family into self-consciousness, as also the extent of its power, when duty, right, truth, loyalty, willingness, responsibility, are consciously developed, that the inmates may be prepared to enter all the great departments of social life with that power which alone can regenerate and ennoble all humanity.

In thus making the home the basis of religious work, the church will greatly strengthen herself, since one of the noticeable wants in efficient church work consists in the poverty of support received from the family as an institution; and we are confident that when the home becomes the basis of more religious work some knotty problems now confronting us will be advanced towards solution, for their roots are spread in this abiding institution. Our Sunday schools will feel the impetus when widespread family Bible study rolls itself into them. Our Sabbath will not be reclaimed half as soon by entertaining services, proclamations of the fourth command, with peremptory summons to observe it, as by the sentiment begotten of daily home training, which impresses Sabbath sanctity, and aims toward the day as one of spritual enjoyment and activity. The second service would be less of an anxiety to the leaders in our churches were it certain that Christians not observing it at church were observing it at the home. Christian unity, however much discussed by the denominations as a thing desirable, will be soonest brought about when religious influences are brought to bear on families through the Christian family, rather than through the institution where denominationalism inevitably clings, because representing a denomination. Sectarianism entered the family, creating Christian diversity; the family must eject sectarianism from its bosom, to restore Christian unity.

5. There is a necessity for bridging the chasm between the church and the family, and restoring the proportion between them as religious institutions. This leads us finally to glance at—

III. Those Agencies which may be Employed to Effect the Desired Result.

1. There is the assistance of institutions whose vital connection with the family demand its utmost development and co-operation in their own interests. First among these are the great educational agencies. We note with great satisfaction the increased interest which centres in the subject of the family among all educational leaders. The public schools are seeking the assistance of the families from whence their scholars are drawn, for the maintainance of that character which, more than anything else, indicates the high-water mark of all true education. The study of sociology in our universities and colleges is forcing the study of man, in all his relations, upon the attention of the young men and maidens who crowd the rooms; and as religion is seen to form one of the greatest factors in man's history and civilization, and that not in the individual, but in the family, we can be assured that the emphasis to be placed on the Christian family will increase, as the relations of the family to the social organism are more thoroughly seen. We are assured that our educational institutions are now filled with students eager for the study of the family. In this connection our schools and colleges for women can render invaluable assistance, by a careful consideration of the requirements demanded of women in the discharge of the functions of the family, for we believe the time has come when, though the higher education may consist of languages, ancient and modern, the highest education of the woman will include fitting her for the best possible development of the family, in which she is, and ever must be, the chiefest factor.

2. The State can come to the assistance of the church as she recognizes that the entire body politic is but the civic phase of the family. To the proper protection of that institution, of which she is but the reflection, the State must therefore hasten. It is with peculiar satisfaction, therefore, that we are able to report a great advance since last this body assembled. Within two years nineteen States have enacted better marriage and divorce legislation, thus assisting to free us from that affirmation, "That no Christian country in the world is so lax as the United States in its legal regulations of the family." Commissions have been formed in about thirty States, to confer annually upon the much needed uniform legislation. Thus we approach the line where the legal

balance has turned in our favor, and we can confidently look for laws against all manner of lecherousness, and in behalf of an advancement of the "age of consent" to its rightful period.

3. We can call to our assistance *public opinion*, which, in America, more than in any other country, presents the greatest leverage for the accomplishment of the right. Our people having been taught to believe in their own wisdom, are generally also ready to carefully consider new methods, and policies, that the expression of that wisdom in public sentiment may be for the best of all concerned. This is pre-eminently true in religious matters. Hence we can call to our aid those who shape public opinion in that manner peculiar to our country, differing from all other countries in this respect, that leaders are apt to feel about for the sentiment lying beneath the surface almost unconsciously to the people themselves, and, gathering it together, carry the people strongly, they scarcely know how. To the formation of this underlying sentiment the pulpit can bend its energies, by more often bringing the family in its varied relations to the consideration of their hearers. No class of subjects will be listened to with more interest, and none are more neglected than this. Now that sociology has opened the mine, ministers should be swift to work the ore. The press has even greater opportunity, as it comes into the home itself, and is perused by the entire household. Fathers who will not attend the public service of a church can thus be reached to good purpose.

Literature on the family, which, though popular in form, is sound in principle, is one of the greatest present needs, and we commend this theme to the ambitious authors which are springing up about us like trees in the forest.

4. Our *theological institutions* can render us immense assistance by the careful instruction of those who are to be leaders in Christian thought during the next quarter century. Since the last Council, there has been a sensible effort along this line, headed by our own progressive school at Hartford, which has added another to the already glorious list of educational gems gracing the diadem of our denomination. The curriculum for this year includes lectures upon "The Family as a Modern Problem," by Dr. Samuel W. Dike, the efficient secretary of the National Divorce Reform League, to whose thought and persistent effort the entire country owes a debt which can be paid only in the faithful carrying forward

of the lines which he has so skilfully laid out; lectures on the family from the biological, legal, theological, and ethical standpoints; lectures on heredity, on food, shelter, and dress, historically and scientifically considered. These lectures are delivered by the foremost professors in leading colleges. Such courses cannot but fail to strengthen the family, since they instruct the coming generation on this fundamental institution.

5. We can seek the assistance of *the home itself.*

Perhaps just here, more than at any other point, is the opportunity for the pastor. The rather worn out custom of making parochial calls, because they have resolved themselves into mere social visits can be revived with far-reaching effect if pastors, thoroughly informed on this subject of the family, will take it as the basis of their work, and ask for the co-operation of the parents. When Christian parents discern the true functions of the family, as centres in ministering to the social and religious needs of the immediate vicinity; when they discern its relations to the great industrial problem pressing upon the country; when they realize its connection with good government, public morality, and sound economics, they will be quick to respond to the efforts of the pastor in developing the resources of their own homes, and set the pace for others to emulate their example. The greatest need in this connection is to show the parents what ought to be done and how to do it, and the pastor who can supply that need will not lack for support in practical experiments by, at least, some of his more progressive families, which will be followed by the more timid in event of success. The assistance of the home can also be sought through the establishment therein of the Home Department of the Sunday school. The report we are enabled to give of the net results of the work accomplished within three years, leads us to feel that there was a divine inspiration in the suggestion which originated this department. Summarized, we see that where used it has made the home more religiously active, by reviving lost interest in Bible study and the home altar, and furthering church attendance. It has led hundreds to enter the Christian life, and converted irreligious homes into centres of religious work for their neighborhood, in becoming meeting places for Bible study, and prayer circles. It has made the home a more suitable social centre, by promoting family religion, the religious training of the children, and the betterment of the family through cleanliness and homelikeness. It

has helped neglected children to physical and educational privileges of which they were deprived, and has led to the abandonment of bad habits on the part of adults in the family. It has proved helpful to the church by leading neglectful members to present their church letters, inducing the inactive to assume responsibilities in the church again, and by winning back those who for some reason had become estranged. It is because the Home Department can be thus used, and not simply as an instrument for increasing the Sunday-school roll, that your committee commends it to the churches, inasmuch as it is an agency which seeks to reach families as families, improving and elevating the conditions and relations of family life, whether from a religious, moral, or sociological standpoint, and provides for the restoration of the family to the church as a spiritual stream of living water. But much more remains to be accomplished in this direction. Finally, the church as a whole may be asked to render its assistance in recovering the family as an institution, to its rightful place and opportunities of service to the kingdom of God.

We glory in the advancement of the church, and the rapid strides she has taken in the last quarter century; we rejoice in the great influence which she has exerted on the State and in the nation; we are thankful that she has preserved a healthful public sentiment, and in recent agitations in industrial and moral reforms has led the way with no uncertain footstep, retaining the confidence of the people as the bulwark of righteousness, the promoter of good citizenship, and the upholder of the rights of the downtrodden. We magnify all the influences she has exerted, and the work she has been enabled to perform through her organizations. We must not be thought desirous of diminishing her efforts, of detracting from her work, or of lessening her machinery. We love the church, and are not to love her less, but the home more. To this end let the entire church, as at present organized, turn its attention *en masse* upon the home, and strive to restore it to its rightful relations to the world and to the church itself. Let the pulpit seek to shift the centre of religious life from the church to the family, by preaching often upon the true import of the family, upon its deep-seated relations to the State and to the church, upon it as an object of Christian culture, and the great instrumentality whereby true morality can reach all other departments of human life. Let the church, through her Sunday schools, bring the

parents into direct co-operation with their plans of work, their schedule of lessons, and labor incessantly for the daily home study which can transform the Sunday-school hour into a recitation, and an opportunity for wider truths inculcated by an able teacher. Let the church, through her Endeavor Societies, invite the co-operation of parents, by actual presence at the meetings, and by maturing plans to foster Christian endeavor in the home as a centre, thus encouraging the family to do its own work and devolop its own capabilities. Let our prayer-meetings become the place where the religious life fostered in the home can express itself, instead of an hour of aimless singing and wearisome speech-making. Let Christian parents vie with the church organizations in fostering family life to the utmost, instructing the children in the dangers, the blessings, and the opportunities of the rising generation. There should be more "Parents' Endeavor Societies" more "Young mothers' meetings," more consultations of fathers as to how the home might be made so much an attraction that it should be the place beyond all others where the young would delight to gather, and bless themselves with its joys and experiences. Let all of God's people feel, that upon the Christianizing of the family depends the future of the church, the welfare of every department of society, and the extension of the kingdom of our Lord. And while we are laboring for the individual, while we are seeking to gather into the church the masses which wander homeless upon the streets, let us also make a united effort to push the vital spark of spiritual life back into the bosom of the family whence these come, till the torch of Christianity lighted at the hearthstones shall kindle the flames of vital religion, and Christ reign in community, State, and nation, because he finds loyal, loving hearts in the families of those composing them.

Such a conception would alter the attitude of the church towards the family, in that it would no longer be merely a field to work upon, nor a place of supply to draw from, but an institution to work through.

In view of the importance of this subject to the interest of our churches, and the kingdom of our Lord, your committee would submit the following resolutions for your adoption: —

Resolved, That the name of this committee be so changed that hereafter it may be the committee on the family.

Resolved, That the subject of the family should have place in

the deliberations of this Council, and in our other denominational assemblies, by the side of Sunday school and Endeavor topics, corresponding to its relative importance.

Resolved, That a committee of three be appointed, who shall more thoroughly study this subject, seek to devise such practical measures for the development of the family as shall be likely to commend themselves to the churches, bring this matter to the attention of the churches and associations, and report at the next Triennial Council.

(Signed) REV. WM. H. SCUDDER,
REV. CHARLES H. RICHARDS,
HON. LYMAN A. STEVENS,
COURTNEY S. KITCHEL,
Committee.

REPORT OF COMMITTEE ON SABBATH OBSERVANCE.[1]

L. BLAKESLEY, CHAIRMAN.

TWENTY years ago, when the Atchison, Topeka and Santa Fé Railroad was pushing west across the Kansas plains, and all the vices of border civilization were accompanying the great enterprise, *pari passu*, keeping well to the front, a Topeka newspaper correspondent wrote home that when he got as far as Great Bend he found no longer any Sabbath, and when he reached Pueblo, farther on, there was no God.

Our journalist evidently understood the relations and tendencies of things, for it is always true that when the Sabbath is left behind, we do not have to travel very far to find atheism and godlessness. It is a natural and logical progression. Hence Sabbath observance in our modern life becomes a matter vitally connected with religious prosperity and the life of our churches. Its neglect is becoming increasingly a source of anxiety among thoughtful Christians. The National Council wisely makes it a subject to which its attention, and that of the churches, shall triennially be called.

no new theme. Ever since the days of Nehemiah neglect

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of the ordinance of the Sabbath has been a chronic trouble in the church, a source of religious weakness and failure. The evils which we enumerate and deplore to-day, Sunday business, Sunday amusements, Sunday newspapers, Sunday railway trains, Sunday laziness, Sunday dissipation, are but the echoes of ancient transgression. Still, the importance of the Sabbath question is as vital as ever. The vigor and spirituality, if not the life, of our churches are involved in the solution of it. It is difficult to see how the church can be perpetuated without a Sabbath which shall afford time and opportunity to call the attention of busy men to the greater themes of life and destiny.

Sabbath observance has much to contend with: (1) The money-making and pleasure-seeking spirit of the age. The inroads which these are constantly making upon the rest and sanctity of the Lord's day are ominous. In most of our large cities the haunts of amusement and dissipation are wide open, calling not only for Christian rebuke, but also for the intervention of law in the interest of the general good. Sunday reform has squarely to contend against the irrepressible encroachment of monied interests, and the inherent perversity of the human heart.

2. There are hindrances thrown in the way of a successful Sabbath by a faction of the Christian Church which is busily disseminating the doctrine that Christendom has been observing the wrong day, and that the present Christian Sabbath is of necessity a failure, and ought to be, and will continue to be, until we re-adjust ourselves upon the old Mosaic foundation. The influence of these teachings, industriously spread by means of controversial sectarian literature, and with show of learning, is of no inconsiderable weight, and is a great reinforcement to the adversaries of the Christian Sabbath.

3. Another subtle influence operating adversely to Sabbath keeping is the sentiment which would do away with the distinction between things secular and sacred. Under the gospel dispensation, it is claimed, all things ought to be sacred. Not one day, but all days, should be hallowed to the Lord; not a tenth of the Christian's property, but the whole of it belongs to God; not the sanctuary, but every place in God's great world should be holy. This is what the abolishment of Old Testament restrictions and the introduction of gospel liberty is alleged to mean.

If this is true, it is not the phase of truth which needs emphasis

at the present time, in connection with the prevailing evils of Sabbath desecration. It is easy to pervert truth, and to draw unwarrantable inferences from it, and the unfortunate tendency of this doctrine seems to be, not the rendering of everything sacred, but causing nothing to be sacred.

4. But perhaps the greatest hindrance of all to a satisfactory solution of the Sabbath problem is found in the wide diversity of views and practice among Christian people. There appears to be no acknowledged standard of what true Sabbath observance ought to be. All sorts of theories prevail, from those who refuse to partake of a warm dinner, or ride in a street car, or mail a letter on the Lord's day, on the one hand, to the easy-going Catholic priest up in Wisconsin on the other, who refuses to co-operate in a movement for the Sunday closing of the saloons, for the reason that he does not like to see his rural parishioners "drive into town on a cold wintry Sunday, and have no place where they can go and take something to warm them up before the church services begin."

There is every sort of custom prevailing among representative Christian people, from the brethren at the Bible House, on the one hand, who by executive action last May enjoined upon our superintendents and missionaries the avoidance of Sunday railroad trains in reaching their appointments, to a prominent divine on the other hand, known the world over, who swooped down on a Western town on Sunday, preached to an immense crowd in a suburban park at the regular hour of morning service, thinned out the congregations of his ministerial brethren, pocketed his hundred dollars from the street car corporation who employed him as a financial venture, and then announced that he must take the first train after dinner in order to fill a Monday appointment several hundred miles away. To Christians of the old-fashioned type such a prominent occurrence seems demoralizing in the extreme, yet many of our latter-day saints show similar laxity in regard to the Lord's day. Such diversity of example among Christian leaders is sadly confusing to the conscientious inquirer concerning duty.

Doubtless there is a rigid Sabbatarianism which the flexible spirit of our Christian institution does not require, and which savors more of the spirit of the Old Testament than the New. Unfortunately, the cause of Sabbath reform, so called, has in many instances fallen into the hands of extremists, whose ideal Sabbath is the Mosaic, and who insist with such fervor upon the Sabbath

customs of former days, under the impossible circumstances of our present civilization, that many cannot heartily co-operate with them in the common cause. Their extreme views render unity of action among lovers of the Sabbath impossible.

These are some of the difficulties which beset the practical solution of the Sabbath problem among us They are greatly to be deplored. Still, they do not justify the pessimistic view which so many good people are inclined to take of the situation. There is no reason why we should lose heart or faith. We hear the cry that the Christian Sabbath is in imminent peril; that there is danger of its complete overthrow; and the church must hasten and rescue it from extinction.

Such despondency is not well grounded. This venerable institution of most ancient times, divinely ordained and guarded, is not going to be swept away. It has survived the ages and will continue through to the end. As long as He who has declared himself "Lord of the Sabbath" continues at the helm of affairs Christians need not fear. The continuance and eternal stability of the Sabbath is something to rejoice over. Here among us the Sabbath is an established reality. It is acknowledged by law and everywhere recognized. It is abused, as all our blessings are, even by Christians, We need to make better use of it. But it is God's blessed Sabbath all the same. When it dawns, all over Christendom the great tide of business pauses. With the great majority the occupation of the week days are suspended. The day is different from all others, even from a secular standpoint. It is a blessed, longed-for day to the toiling millions. It is a great day for the church. Sanctuaries of worship are opened. Special opportunities are afforded and improved for the proclamation of the gospel. The day itself witnesses to the great facts of Christianity, and never a Sabbath passes that progress is not made toward the blessed consummation which the church is looking forward to. Hence misgivings concerning the future of the Lord's day are unworthy of our Christian faith. God will care for his own.

Still, there are duties devolving on the church in connection with this subject of Sabbath observance which need constant reiteration. The misuse and degradation of the Sabbath should be opposed both by teaching and example. Right sentiments should be inculcated concerning its divine obligation and privilege, and its best use. Its relation, not only to the spiritual needs of Christians

but to every need of humanity, and the stability of government, should be clearly promulgated.

Your committee, in presenting this ever passing problem to the consideration of the Council, have no new solution to recommend, or peculiar views of their own to publish. We Congregationalists believe in the continual agitation of this as of all important matters. In a free government, and especially in a free church, light and truth are always evolved by free discussion.

REPORT OF COMMITTEES ON CAPITAL AND LABOR.[1]

REV. WASHINGTON GLADDEN.

Since the last session of this Council the industrial world has been passing through some sharp conflicts. It was while the Minneapolis meeting was in progress that the last detachment of troops was removed from the scene of the Homestead strike, bringing that fierce struggle to a sullen termination. The next year, at Buffalo and other railway centres, a determined strike of railway employees furnished an occasion for calling out large numbers of troops, and considerably disturbed the traffic of the Eastern States. In 1894 the great strike which began at Chicago convulsed the whole nation. Many lesser conflicts have occurred in all parts of the country; it might almost be said that the months have been few, during the last three years, in which the soldiers of the States or of the nation have not been in requisition in some part of the country, for the suppression of labor disturbances.

It is no part of our duty at this time to investigate these disorders and distribute praise or censure to those who have been engaged in them. It is more to our purpose to observe that, in addition to the economic causes of such social disturbance, there are certain moral causes all the while at work which it is very desirable to eliminate. It is evident, on the one hand, that there is a class of employers who do not study the things which make for peace, and who are not reluctant to have violent outbreaks occur; because, in their view, the calling in of the troops for their suppression teaches organized labor a lesson, and weakens the power of the unions. On the other hand, we are made aware of the existence of labor leaders who do not try to avert collisions

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between employers and employees, because they have no expectation that any peaceable solution of the existing difficulty will be found, and they are glad to have anything occur which will deepen the discontent and increase the exasperation of the working classes, since the final struggle in which the existing order will be overthrown is thus brought nearer. These two classes of strife promoters are all the while playing into each other's hands; each furnishes the other with the larger part of its excuse for being. It is by no means credible that the majority of employers on the one hand, or of wage workers on the other, prefer strife to peace, or entertain the thought of subjugating each other; but there are enough on both sides who do cherish this temper to give us continual trouble. We must admit the gradual widening and deepening of the gulf which separates the two classes. Homestead, Buffalo, and Chicago have witnessed the forcible suppression of insurrections of laborers; doubtless in each case the duty of upholding the laws was paramount: but disagreements of social classes which are settled by steel and gunpowder are not very well settled; those who are put down are seldom wholly in the wrong, and the resentments are apt to be bitter and implacable. It is a dire calamity when social differences are pressed to such an arbitrament. A society which cannot settle rates of wages and terms of work between employers and employed without constant resort to the sword is in a perilous condition. To sit still and witness the gradual prevalence of such unsocial sentiments and methods, imagining that they will cure themselves if they are let alone, is to indulge that easy-going optimism in which, as careful observers warn us, lie our greatest dangers.

The question before us at this time is what the Christian churches of the country can do to improve the industrial situation.

1. The Christian Church is not required to take either side of this quarrel. Manifestly, the right is not all on one side. Employers as well as laborers have their grievances; laborers as well as employers have their rights.

2. Nor is the Church often called to act as umpire in labor disputes. There may be, there should be, broad-minded Christian men who could act in this capacity; but it is not the function of the Church. Economic questions are generally at the bottom of such disputes — questions which the Church cannot well discuss. The word of the Master must be the word of his Church, when specific

differences are to be adjusted: "Who made me judge or a divider over you?"

3. The Church is called to bear one clear word of testimony. It must declare and proclaim that all this bitter strife, which constantly tends to break out in acts of violence, is needless and wicked; and that some way must be found of putting an end to it. The Church may lack the power to solve economic problems, but it knows that the kingdom which it is here to establish is a kingdom of peace and good-will.

4. There is a subtle paganism underlying much of our literature, and finding utterance in the counting-room and the newspaper office, and sometimes, though not often in these days, from the chair of the professional economist, which holds that strife is the normal relation of human beings; that the struggle for life must go on, the more fiercely the better, and that all attempts to mitigate it are bootless sentimentalism; that society is perfected by the warfare which eliminates the weak and enthrones the strong. When the Church has sometimes ventured to challenge this philosophy, she has been told rather peremptorily to stick to her own province; that social and economic questions are none of her business; that her business is to save souls. One is curious to know what is meant by a soul's being lost, if it is not lost when it accepts and practises this philosophy; and how any soul can be saved which continues to make this philosophy the rule of its life. The Church may not know much about economics, but she ought to know something about the law which should regulate the conduct of men in their relations to one another; and it is certainly a large part of her business to explain and enforce this law. It is not the law of the survival of the strongest; it is not the law which enthrones force; it is the law of love. If the Church has any message to deliver it is the regnancy of this law over all the affairs of men. The church which has any misgiving about the universality of this law represents a Christianity which is nominal, not real.

5. This is not to say that Christianity does not recognize a struggle for life. Such a struggle there is, and Christ warns us that we must not shrink from it. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In no sense of the word is the good of life attainable by listless minds and idle hands. The good of life is

worth a struggle; we should have no sense of its value if we got it for nothing. But Christianity shows us that our wrestling is not against flesh and blood. It is not *against* our fellow-men that we are contending, but *with* them, for the prizes of life. If our gospel means anything, it means that no man can prosper by despoiling his fellows; that he can only prosper by assisting and forwarding them. Even Confucius said: "The good man, wishing enlargement for himself, seeks it for others." The law of the identity of human interests was known to him; it should not be unknown to the disciples of the Nazarene. "It is no new thing," says one, "to teach that we are members one of another, but any general working acceptance of this principle is still reserved for the future." This is a sad comment on our Christianity. Have we been for eighteen centuries handling this very elementary truth, without securing as yet, even from the members of our churches, "any general working acceptance of it?"

6. The Christian rule of life requires no impossibilities. It does not demand that any man shall destroy himself in serving his neighbor. "If justice is set aside in behalf of benevolence," says Dr. Bascom, "the only foundation on which benevolence can be built is swept away. Not till one knows his own is there any room for a gift. The Christian injunction that we are to bear one another's burdens, and so fulfil the law of love, implies that each man has, in a deeper sense, his own particular burden, under the law of labor. It is this proper and peculiar burden that we are to lighten by good-will. All theories of social progress must combine, in their full primitive force, these two laws of labor and love, duty and gift." Employers of labor sometimes deny that it is possible to conduct business enterprises on a philanthropic basis. They urge that, if wages much higher than the market rate were paid, not only would there be no profit, but the capital itself would be speedily consumed and the business destroyed. Manifestly, there is much truth in this contention. And the Christian law does not contemplate any such economic solecism. It does not ask any employer so to impoverish himself by giving that he shall have no power to give. The first condition of his helping others by means of his business is that he shall maintain the business in full vigor. This requires great economy and care in the administration; and, under a competitive *régime* like ours, it puts a definite limit to the increase of wages. Workmen do, undoubtedly,

in their selfish consideration of their own interests, often demand the killing of the goose that lays the golden egg. The Christian law requires no employer to yield to any such demand. If, by conducting business on a philanthropic basis is meant such a profuse administration as shall sap the very foundation of the business itself, then it is clear that business cannot be placed upon that basis.

7. Nevertheless, there is a sense in which every Christian man's business must rest upon a philanthropic basis. The law of love is the law of every Christian man's life, and that law must furnish the regulative principle of his business. What does this mean? It means that in every business transaction, in every exchange of commodities or services, the honest purpose of each shall be to get no more than is just and fair, and to give as much as he can. The Christian principle of business is not merely honesty, absence of fraud and deceit, the refusal to do illegal acts or to take unfair advantages; it is also benevolence or goodwill, a disposition to make the transaction as profitable as it can prudently be made to the other party. The Christian law of business is that all transactions should be mutually beneficial; it requires the Christian man to keep his eye not merely on his own interests, but also on those of his neighbor.

It requires an employee, for example, to ask for his services no more than is just and fair, and to give, in return for his wages, just as much and just as good service as he can. It forbids him to demand a rate of wages which would extinguish his employer's profits and destroy his business; it requires him, in making this bargain, to consider his employer's interests as well as his own. And it commands him to render, for the wages he receives, the best service that he can prudently render. It does not require of him overwork that shall impair his strength; it does not ask that he shall sacrifice his health for the promotion of his employer's welfare; but it expects him by faithful, loyal, hearty, willing service, to do as much as he can for his employer's welfare. The employee who is thinking of his own side of the bargain exclusively, whose only care is to get his wages, who is always an eye-servant, who governs himself in all this relation simply by the rule of self-interest, is not a Christian, no matter how punctual may be his church attendance, nor how fervent his prayers. The fact that the central and dominating interest of his life is wholly uncontrolled

by Christian principle makes it absurd to call him a Christian. The law of love requires every employee to put a hearty good-will into all his service, making it as useful and as pleasant as possible to the man who employs him.

The law of love requires the merchant to ask for his goods no more than is just and fair, and to give, in every transaction, as much as he can afford to give to his customers. It forbids him to enrich himself by taking advantage of his neighbor's necessities. He may be the sole possessor of loaves of bread in a company of starving men; and the law of the market would warrant him in taking their whole fortune in exchange for these loaves; but the Christian law permits no man to use all his advantages; it requires him to consider his neighbor's welfare, as well as his own, in every transaction. Consequently he must not only not deceive by short measures, and concealed adulterations, and false statements about his wares, he must also seek to give as large a value as he can to every purchaser. This work of his is a service to the community; and, if he is a Christian man, he will have a clear purpose of making it just as profitable as he can to his neighbors. The object of his business is not wholly to get his neighbor's dimes and dollars into his pocket, it is also his object to increase, by his intelligence and enterprise, the welfare and happiness of his neighbors. "That is to say," remarks John Ruskin, "he has to understand to their very root the qualities of the thing he deals in, and the means of obtaining or producing it; and he has to apply all his sagacity and energy to the obtaining or producing it in perfect state, and distributing it at the cheapest possible price where it is most needed." This is what it means to be a Christian in trade; it is not only to refrain from short yardsticks and sanded sugar, and all other frauds and falsehoods, it is to recognize the fact that the merchant, like every other honest man, is the servant of the community, and that he ought to make his service just as complete and efficient as it can be made. He lives to do good and communicate; that is the central purpose of every Christian; and his business is his principal means of realizing that purpose.

The application of this law to the employer of labor is not less obvious. He, too, must ask no more of his employees than is just and fair, and must study to give them as much as he can. There may be occasions when he can get labor at starvation prices. Market prices are sometimes starvation prices. But he will not

build up his own fortunes by the employment of men and women at wages which involve or threaten their physical or moral deterioration. And it will be his constant study to minister, as a good steward of the manifold gifts of God, to the welfare of his men. In the deepest and truest sense of the word, his business is a philanthropy, for a philanthropic motive will permeate the whole of it. A business which is governed by a genuine good-will is the best and the most practical of all philanthropies. This does not signify, as has been said already, that the employer will give his men so large a share of the product that profits shall be sacrificed and capital consumed; it means that the employer will have the will to do as well as he can by his men, and that he will recognize this as one of the central purposes by which he is governed in the conduct of his business. He is not carrying on the business, if he is a Christian man, with an eye single to his own emolument; he is carrying it on with a clear understanding of his obligation to make it a benefit and a blessing to his neighbors, and especially to those who are associated with him in the work.

This is not to deny that he may prosper in his business; he ought to prosper. And the question how much he should prosper is one that must be left, in every case, to the employer's own conscience. Doubtless the consciences of some will be much more elastic than others; some will take for themselves a larger share of the product than others will, and will feel that they can give to their men much less than others feel that they can give; but the one thing to be desired is that Christian employers should get it clearly before their minds that this is the Christian law, to make the business a source of profit and happiness not only to the man who reaps the profits but to the men who receive the wages. These men are his neighbors, his nearest neighbors, and the law which bids him love them as he loves himself governs him in his relations to them, if it governs any part of his life. The man who disobeys or evades this law in this relation is not a Christian, no matter how piously he may talk nor how many colleges he may build with his ill-gotten gains, nor how many ministers he may send on European tours. These men who work for him are his brethren; and if he does not strive to make them see that he is thinking and planning and working for their welfare, as well as for his own, he has no right to the Christian name.

"Supposing," says Mr. Ruskin, "the captain of a frigate saw

it right, or were by any chance obliged, to place his own son in the position of a common sailor; as he would then treat his son, he is bound to treat every one of the men under him. So, also, supposing the master of a manufactory saw it right, or were by any chance obliged, to place his own son in the position of an ordinary workman; as he would then treat his son he is bound to treat every one of his men. This is the only effective, true, or practical rule which can be given on the part of political economy.

"And as the captain of a ship is bound to be the last man to leave his ship in case of wreck, and to share his last crust with the sailors in case of famine, so the manufacturer in any commercial crisis or distress is bound to take the suffering of it with his men, and even to take more of it for himself than he allows his men to feel: as a father would, in a famine, shipwreck or battle, sacrifice himself for his son.

"All which sounds very strange; the only real strangeness in the matter being, nevertheless, that it should so sound. For all this is true, and that not partially and theoretically, but everlastingly and practically; all other doctrines than this being false in premises, absurd in deduction, and impossible in practice, consistently with any progressive state of national life."

8. Such, then, is the Christian conception of industrial society, as contrasted with the pagan conception, upon which we have sought to build our industries. The pagan theory says: Get all you can for yourself in every transaction, and give no more than you must. The Christian theory says: Take heed that you get no more from your neighbor in any transaction than he can rightfully give you, and give him as much in return as you safely can. The one principle concentrates the thought upon self-interest; the other identifies self with the neighbor; the one looks fixedly inward; the other looks out and lends a hand. When one who has been living by the pagan rule gets hold of the Christian law, and begins to live by it, the current of his thought and feeling is turned in the opposite direction. We may properly say of such a man that he is converted. Is not this what conversion means?

9. The adoption of the Christian principle in industrial society must be the mutual act of employer and employee. It is obvious that, if the workmen were Christian while the employer was a pagan, the thing would not work very well, and *vice versa*. This is not saying that each should wait for the other before beginning

to behave like Christians; it is only saying that the best results cannot be hoped for until the employer on the one side and the workman on the other unite in regarding their interests as common, and in working for each other's welfare. Many employers have tried to act upon the Christian principle and have found very little disposition among their men to reciprocate. No wonder that the employer is tempted to go back to the pagan way. But this is his opportunity to help in Christianizing society. By patience and firmness he will be able to constrain his men to recognize his purpose, and respond to it.

10. The serious effort to follow the Christian law in any industrial group might not immediately produce any great economic changes in that group. The wages of the workmen might not be greatly increased; the profits of the employer might not be much affected. This group stands in the midst of a competitive society, and rates of wages and profits are largely determined by the market. It is probable that some economic advantage would be secured by such a combination of interests and efforts. It is probable that in an association working harmoniously, the product would be enlarged, and there would be more to divide. And it is also probable that societies organized upon this peaceful basis would have a decided advantage, in the long run, over societies organized on the basis of strife. Even in the evolution of the animal tribes Mr. Darwin tells us that "those communities which included the greatest number of the most sympathetic members would flourish best." And Prince Krapotkin says: "As soon as we study animals — not in laboratories and museums only, but in the forest and the prairie, in the steppes and the mountains — we at once perceive that though there is an immense amount of warfare and extermination going on amidst various species, and especially amidst various classes of animals, there is, at the same time, as much and perhaps more of mutual support, mutual aid, and mutual defence amidst animals belonging to the same species, or at least to the same society. Sociability is as much a law of nature as mutual struggle. . . . If we resort to an indirect test, and ask nature, 'Who are the fittest, those who are continually at war with each other or those who support one another?' we at once see that those animals which acquire habits of mutual aid are undoubtedly the fittest. They have more chances to survive, and they attain, in their respective classes, the highest development of

intelligence and bodily organization. If the numberless facts which can be brought forward to support this view are taken into account, we may safely say that mutual aid is as much a law of animal life as mutual struggle; but that, as a factor of evolution, it most probably has a far greater importance, inasmuch as it favors the development of such habits and character as ensure the maintenance and further development of the species, together with the greatest amount of welfare and enjoyment of life for the individual, with the least waste of energy." ("Nineteenth Century," 1890, page 360.)

It is also in evidence that in the evolution of the human races, those tribes and groups which have learned the methods of peaceful industry have a tendency to prevail over the tribes whose habits are warlike and predaceous; showing that it is the meek who inherit the earth. All these well-established facts go to show that the industrial groups which succeed in putting the Christian law into operation, are likely to be more prosperous than those which adhere to the pagan law. As one after another of these industrial groups ventures upon this law, and prospers under it, the fact will by and by begin to be evident to all men that those who try to get a living by helping one another are happier and better off than those who try to get a living by fighting one another. For this is really so, though most men still contemptuously deny it; and the truth is going to be plain to everybody, one of these days. And it will be made evident by the fact that the industrial groups which conform to the Christian law are happier and better off than those which do not.

Still, so long as the great majority of these industrial groups stick to the pagan rule, the *economic* condition of the few who try to live by the Christian rule may not be very greatly improved. This or that particular factory or furnace or mine, which is now managed in the Christian way, may not seem to be gaining any great pecuniary advantage. It may not be possible for the employer, with all his good-will, to give much more than he was formerly compelled to give, when greed was his law; but the whole atmosphere of the association will be changed at once. His employees will feel that they are living in a different climate. What they formerly got from him was not much less than they are getting now; but they know that whereas it once pained him that he had to give so much, it now pains him that he can give no more.

And he, on his part, will know that instead of watching for a chance to strike him when they can get him at a disadvantage, his men are consulting as to how they may help him over the hard places, and lighten the burden of his business cares. And, when such a spirit as this prevails on both sides, the question about the size of the profits and the rate of wages at once becomes less urgent. The employer may not be getting rich very fast, and the workmen may be obliged to live very frugally; but something is here which is worth more than large wages or rapid gains. Friendship is here, and the sympathy that lightens burdens by sharing them and the blessed peace of Christ. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." That is just as true of the factory as of the family.

11. It may be said — it is always said — that such a rule of life is wholly impracticable. On the contrary, it is in practice all about us. There are traders who evidently wish to give their customers as much as they can for their money, — to make the transaction mutually advantageous to the buyer and the seller, — and who seem to prosper in their business. All traders profess to be governed by this principle; if the principle were really absurd they would not be likely to avow it. Many of them intend to violate it, but their proclamation of it is a clear witness to its validity. Hypocrisy is the homage which vice pays to virtue. The thing which the hypocrite professes is an undoubted reality. But there are men in trade who sincerely wish that their customers may profit by their purchases; who keep their interests always in view. Most of us are acquainted with such men. Even in this unpromising department of business the practical application of the Christian law is not unknown.

There are laborers, also, who govern themselves by this law in all their relations with their employers, workmen and workwomen who keep the interests of the master or mistress always in view; who work for us just as faithfully and loyally as they would work for themselves; who honestly endeavor to give just as much service as they prudently can in return for their wages. Most of us have had such people working for us; really, they are not very rare; there are more of them than we are sometimes willing to admit.

And there are employers, too, whose principle of conduct is the Christian principle. Business is, with them, always stewardship; they regard the industry which they have organized, not

solely as a means of gain, but also as an opportunity of service; they seek the welfare of their employees as well as their own, and are always glad when the conditions of business permit them to increase the wages of their men. Most of us know employers who do thoroughly identify themselves in feeling and interest with their work people. And it is very rare that an employer with this spirit has any trouble with his employees. Sometimes, it is true, work-people are so ignorant and suspicious that they fail to accept such overtures; but when the real kindness is in the heart of the employer, when he sincerely intends to love his work people as himself, they seldom fail to find it out and to respond to it. If his real motive is selfish, if he is merely showing favor to those in his employ because he has been led to believe that he can get more work out of them by this policy, then, indeed, his overtures are likely to fail. But a genuine good-will among men seldom fails to bring peace on earth.

So, then, we have a right to deny, with the utmost emphasis, that the Christian rule of life is impracticable. Men are practising it all about us, and are making it work. The number of these, let us repeat, is not so small as we sometimes like to make it. There are a great many people in all our communities who do try to live by the Christian rule. The pagan rule, of getting as much as you can in every transaction and giving as little as you can, is a rule which they heartily repudiate. They would despise themselves if they found themselves yielding to such a principle. It is a real pleasure to them to consider the interests of others, and to give as much as they can for whatever they receive. They are not always wholly consistent in this; none of us is wholly consistent in anything; but this is the rule which they recognize as the law of life. And there are, let us say again, a great many of them, a larger percentage in the population, we dare assert, than there were of Israelites in Elijah's time who had not bowed the knee to Baal. The Christian rule, as applied to industrial relations, is not a quixotic rule; it is a thoroughly practical rule; it is the only rule that will work.

12. If, now, by any means, the Christian Church can get firm hold of this truth, and make men believe it, an end will speedily come to industrial conflicts. The clear recognition of the Christian principle as the normal principle of business transactions, the infusion of the spirit of this law into all the relations between

masters and men, would solve the whole industrial problem in one day. Strife would have lost its motive; peace would have come to stay. There are industrial groups, here and there, which have already entered into this peace, and the warring environment does not greatly disturb them. They do not, generally, make much noise about it, for love vaunteth not itself; but they are enjoying its blessed fruits. Most of us know industrial establishments in which there has never been a conflict between master and men, and never will be. They have passed through many depressions, when the air about them was full of the noises of war, but they have held steadily on their peaceful way. Masters and men have borne one another's burdens and shared the prosperous fortunes. Such establishments are not, as a rule, less successful than those which follow a different method. And what is the secret of this quiet prosperity? It is none other than the consistent application of the Christian law to the conduct of business.

It would seem that the Christian Church might venture to declare the law of its Lord, to put emphasis upon it, to make it central in all its teaching. If we really believe that it is the law of life, why should we not venture to say so? There is much question as to whether the pulpit should deal with economic questions. With questions purely economic, if there are any such, the pulpit is certainly not called to deal. But the application of the law of Christ to every department of human life is the business of the Church. And yet when men undertake to do this — only this and nothing more — we often hear them charged with secularizing the pulpit. Surely there is need, in some quarters, of clearer ideas about what Christianity is, and more faith in its principles.

Suppose that all the people in our churches — the men in the pulpits, the men and women in the broad aisles, the dubious listeners in the back seats and under the galleries — could all be thoroughly convinced of the practicability of Christ's law, and could venture to avow their faith in it, and to make it the rule of their conduct in all their business; should we have any more difficulty about reaching the masses without gospel? Would not such a demonstration of the faith of Christians in their own principles be worth more as an antidote to infidelity than all the apologies that ever were made? And what would be the effect upon our missionary work abroad of a clear renunciation of paganism, and a hearty acceptance of Christianity by all our churches at home?

13. It will be seen that the solution of the labor problem here suggested consists, fundamentally, in the recognition of the Christian law as the law of business, and the regulation of all our industrial life by Christian principles. It is, therefore, a solution which begins with the motives and purposes of men; which must spring from new ideas of business and new standards of conduct. It is to these deeper and more radical changes that we must look for the quieting of our social discontents. Yet doubtless something may be done to give freer play to the spiritual forces by which the work is to be wrought. It is not by our legislative might and power, but by the Spirit of the Lord of Hosts, that the new day is to be brought in, but we may do something to prepare the way of the Lord and make his paths straight. If the wage system is so thoroughly identified with the pagan philosophy of life that it is difficult to attach any other meaning to it, then some modification of the wage system, which suggests and implies the action of good-will, may assist in leading in a kindlier purpose. To this end, some form of what is known as profit-sharing or industrial partnership may be useful; or some scheme by which the laborers may be permitted to hold shares of stock, as joint proprietors. But every such scheme must be distinctly an expression of good-will, an evident sign that the proprietor is seeking to make the interest of his men identical with his own. Employers are sometimes moved to try such schemes by the representation that they are economically profitable; that they may be able thus to get more work out of their men for less money. When this is the real motive, they are apt to fail disastrously, and they ought to fail. Said one of these employers whose success with such an experiment has not been doubtful: "If making money is the main business of your life, don't try it; it will be a miserable failure." Men who put on the livery of Love to serve Mammon in, need not be surprised if their schemes come to naught. But when it is an employer's honest purpose to give his workmen as much as he can, a form of industrial organization which expresses that purpose may be very serviceable. The main fact, however, is not the industrial machinery but the motive force of good-will.

This is a fact which is never duly estimated in the socialistic schemes. The collectivist machine is to be run by an individualistic motive power. Men who are personally selfish are expected to work together in such a way as to produce a benevolent result.

The machine will not work in that way. You might as well expect to get music out of an organ by filling its pipes with streams of muddy water. Some modification of the industrial machinery may be wise and needful; we may believe in this, and work for it most heartily; but the main thing, after all, is to get people to believe that the Christian way of living is the right way, and to get them to try it for themselves.

14. We have spoken almost wholly of the immediate relation of the employer to the employee, of industrial society in the narrower meaning of the term. But there are other and indirect relations of capital to labor to which we can only allude, but which are of vast importance, and to which the Church of Jesus Christ is bound to give heed. Beyond all question, capital, in its vast accumulations, is learning how to oppress labor in many ways. Taxation rests far more heavily upon the poor than upon the rich. Much property is concealed from the assessor, and the poor man's cottage, as a rule, is taxed two or three times as much, in proportion to its value, as the sky-scraping block of the millionaire. Great corporate properties, occupying the streets of our cities, are permitted to levy enormous tribute upon our industries, no small portion of which comes from the meagre earnings of the workingman. By the corruption of legislatures and city councils, and public officials of all grades, great combinations of capital are thus obtaining legal power to oppress our communities. The "bag baron" of these days, as Ruskin says, is a more conscienceless robber than the "crag baron" of the Middle Ages. The heaviest of this oppression is shifted, by the shrewd, to the shoulders of the humbler classes. Doubtless the workingmen have themselves to blame for much of this; the political power is in their hands; if they were not too willing to follow the lead of demagogues, and too firmly held by partisan bands, such burdens would not be bound upon them. Nevertheless, it is a crying injustice which the Church of God should be as quick to mark and denounce as the Prophets of Israel were to rebuke kindred iniquities in their generation. There is a great accumulation of social wrongs against which poverty and misery and degradation are crying out; and the cry has entered into the ear of the Lord of Sabaoth. It is woe for the Church of God if she do not hear it, too.

But this theme is too large for this hour. We have thought it better to confine our thought to those direct relations of industrial

society which seem to have been especially commended to us. And when we speak of the acceptance of the Christian law as the practical rule of industrial society, we prophesy not without hope. We have pointed out the fact that this rule is followed to-day by employers and by laborers not a few. A striking evidence of the growth of good-will in this department of social life may be seen in the voluntary advance of wages during the past few months, by hundreds of employers, in all parts of the country. This advance has evidently come, in many cases, as an entire surprise to the wage receivers. In some cases, no doubt, it was intended to prevent a strike; even in these cases, it evinces a better feeling that the demand is anticipated. In very many instances, however, it is the undoubted dictate of the humanity of the employers; it shows a purpose to give their workmen not merely what they must, but what they can. The law of supply and demand is set at naught in all these cases; the supply outruns the demand. The "orthodox" political economy has no explanation of such conduct; the "economic man" disappears from the field of view and in his stead arises the human brother, who has dimly begun to understand that no man liveth to himself.

To this bright omen we turn, in this day of strife, with thankful hearts. Such omens will multiply, doubt it not; for the feet of him that bringeth good tidings, that publisheth peace, are beautiful upon the mountains, and he is coming to take for his own the world that he has redeemed.

WASHINGTON GLADDEN.
HENRY HOPKINS.
DAVID S. JORDAN.
JOHN L. SCUDDER.

STATEMENTS OF THE BENEVOLENT SOCIETIES.[1]

THE AMERICAN BOARD.

REV. CHARLES H. DANIELS, SECRETARY.

One of our recent missionary writers has said, "The message of foreign missions is the latest, clearest, and sweetest echo of the voice of Christ." At no time in the history of the Christian church has God spoken in such terms of providential entreaty. The work is one of simple, disinterested faith, looking not upon difficulties and disasters, but upward to the face of our Lord; not awaiting favoring indications from empires and States, but abiding the promises of an unchanging God.

The American Board approaches its eighty-sixth anniversary with a history that is honorable, a credit that is untarnished, and a purpose that is God-directed. It is not for a review of its history, however, that the Board comes before the National Council, but for the privilege of giving an account of its stewardship during the past three years.

Officers and Prudential Committee.

Among the officers of the Board it has been a period of great change. Two of the corresponding secretaries, Drs. Clark and Alden, after years of distinguished service, have retired from office. The treasurer, Langdon S. Ward, whose thirty years of faithful, honorable service will ever be memorial in character, has been called to the great Hereafter.

The Prudential Committee has been increased in number to twelve members, and divided into classes, to serve three years each, and the members shall not be eligible to re-election after serving for three successive terms.

Corporate Membership.

The action of the Board three years ago, so heartily commended by the National Council at its last session, invited nominations from the several State Associations to corporate membership. The limit of corporate members to be elected was raised from two hundred and fifty to three hundred and fifty, this increase to be

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made by the choice of twenty-five each year for four years, beginning in 1894. We believe this change has operated with satisfaction to our constituency, and no reason is known why the plan should not prevail permanently.

The Missionaries.

In the work of the Board we would give to our missionaries the pre-eminence, count them the privileged ones, and in the place of sending them our pity we would present our congratulations. Three years ago we reported to you their number at five hundred and fifty-seven, to-day we have five hundred and seventy-two, or a gain of fifteen. Well chosen, they live simple, laborious, and honest lives.

Missionary Applicants.

The highest as well as the noblest and most costly sacrifice, is when the young men and women in our churches, to whom the Lord has given so many talents, feel the mighty desire of love to preach the gospel and say to the Lord, "Here am I, send me." It has been said that when the youth are ready to go, the churches will supply the money. Young men and women, not a few, are waiting the bidding of God's church ere they go to the field of conquest. Four young men are now in home missionary fields until such time as we can send them to the work of their choice. Eight young men and women, now under the approval of the Prudential Committee, await our ability to send them to the fields white already to the harvest.

Accessions to Mission Churches.

In the three years that are past we bring a record which is the joy of Christian hearts, at the same time that it is the joy of Heaven. From out the darkness of dark nations, longing hearts have been discovered and satisfied by our Lord Jesus Christ. We report with gladness 9,782 accessions to our churches upon the confession of their faith.

Native Helpers. Schools.

The choicest fruit of our missionary work, as also its most economical, is found among the native workers, who have increased in number by 366 during these years, and now number altogether 3,266. These faithful workers come forth from our schools,

1,265 in number, in each of which the Scriptures are taught and the way of life declared. Who can adequately estimate the wealth of power in the more than 53,000 pupils enrolled as under Christian training?

Mission Churches.

Our churches have increased from 444, three years ago, to 461 now, with a membership of more than forty thousand souls. Upon these churches is poured out the spirit of consecration of a most fruitful kind. Self-support is winning its way. The passive principle of receiving becomes new life and power by giving. Our missionary churches have contributed $352,037 in the years under review. If we estimate this by our own standards of value, we should have the equivalent of a million dollars.

The church, the Sunday school, and the day school, — college, seminary, academy, — the property invested in church, home, and school building, the physician, hospital, and dispensary, the Bible and tract distribution, all in one, constitute the life and power of your foreign Board.

Finance.

The largest receipts in the history of the Board were reported on the year of your last meeting three years ago. The next year our receipts fell off $186,000 and our expenditures by $97,000, leaving a debt of $88,000. The succeeding year our receipts fell off $5,000 more and our expenditures decreased by $28,000, increasing the debt to $116,000. This year our receipts have gained $17,000 over last year, while our expenditures have decreased by $17,820, and thus we are able to report a reduction in our debt of $1,600. Our present indebtedness is $114,000. We believe in the churches and feel sure that with returning confidence in financial circles our missionary enterprises will move forward. In many of our fields the work is at a critical stage, as some one has said, "a condition of equipoise." If the right impulse is received from Christian life, hindrances will be overcome and our faith startled by achievements as sublime as the promises of God. The Church must be earnest because the times are earnest in which we live. Whatever is slow and feeble must give way to modern haste. The Church must do her work. It is not "parergon," a by-work, but "ergon," *the* work. We have no leisure for past

achievements. The work is just before us. It must increase in its demands until prophecy becomes history. It is but a little any one of us can do in a scheme so massive as God's purpose indicates. The whole self should be put into the struggle. In the words of an old professor, "What we need now most of all is a more athletic and eager Christendom."

CONGREGATIONAL EDUCATIONAL SOCIETY.

J. A. HAMILTON, SECRETARY.

This society is doing the work of three — the Education Society formed in 1816, the College Society formed in 1843, and the New West Commission formed in 1879. Each of these societies grew out of necessities bearing so heavily upon the hearts of good men that they rose up and organized for work. Each made for itself a definite place in the approval of the churches. Each accomplished its original purpose, building up interests of wide reach and great promise.

Within four years a department for the aid of academies has come under the society's care.

The following is a condensed statement of the work of the society in its several departments during the last triennial period: —

Aid of Students for the Ministry.

The yearly average of regular students assisted during the period is 375. Of these there were in colleges, 135; in theological seminaries, 243. Besides of those properly classed as special students, about 60 have received limited aid. These comprise English and Slavic students in Oberlin, foreign students in Chicago, and students in the German Seminary, formerly at Crete, Neb., now at Wilton, Iowa.

The importance of raising up a ministry among these foreign peoples cannot well be overestimated. Their number is greatly multiplying, and Congregational churches are rapidly springing up among them. To neglect the means of evangelizing this great and increasing population would be to hazard the highest religious interests of the nation.

Should Students pursuing only a Partial Course of Study receive the Society's Aid?

In the judgment of State Superintendents of Missions such of late years has been the difficulty of securing missionaries for their respective fields that these special courses have been considered indispensable, the number passing through the regular courses not being sufficient to meet the increasing demand. In view of this, after careful deliberation, it was deemed best to grant limited aid to students of this class. Nevertheless the society believes that such aid should be granted only on the principle that exceptional conditions may sometimes justify exceptional measures. As a rule they emphasize the *indispensable importance of a liberally educated ministry*, and would urge upon the churches the consideration of the serious responsibility under which they are placed relative to the evident decline in the number of young men who, going through full courses of study in our schools, have definitely in view the Christian ministry.

Is there Need of More Ministers?

This question is still discussed, but it is evident that, to a marked extent, the opinion of the churches is divided, touching its merits. But no opinion concerning it can be comprehensive and just that does not fully recognize the fact that the actual loss of ministers by death, in the denomination, about equals the yearly number of graduates of theological seminaries, and that, on the other hand, for many years the annual net gain in the number of Congregational churches has been upwards of one hundred. In view of these facts, how are the pulpits of the denomination to be supplied? If it be said that large numbers of ministers are coming to the rescue from other denominations, then the inquiry may well be raised as to the significance of such a fact as interpreting the present health and progressive life of the Congregational body. Can the denomination be vigorous in the best sense if it cannot or does not in reasonably adequate numbers raise up from itself its ministry?

College Department.

These are days in which the university and the principle of university extension would seem to be coming rapidly to the front.

As a movement to make general the opportunities of higher edu-

cation, it is entitled to the earnest encouragement of all. It should not be doubted that in the largest sense the country's needs imply instrumentalities for training in the most advanced courses of study as well as in those more primary. Hence we sympathize with those who would give hearty welcome to the universities. At the same time we advocate the indispensable claims of the smaller college, the distinctive Christian college, which from the days of the early settlers has marked the progress of higher education in the land.

The society during the three years now ended has aided the following collegiate institutions: Pacific University, Doane College, Yankton College, Whitman College, Rollins College, Fargo College, Pomona College, Lake Charles College, Ridgeville College, Salt Lake College.

In respect to these it may be said that facts indicate, on the whole, a marked average increase of attendance, good progress in studies under teachers who, in the main, are well furnished for their work and enthusiastic to secure the best possible results of study on the part of the young men and women whose education is intrusted to their care.

Number of pupils attending the above-named institutions, about 1,200. Number of professors and instructors, about 75.

Academy Department.

Probably there are few public men now living, and beyond the meridian of life, who have not known the Christian influence and the scholarly inspiration of the typical New England academy. It kindled in young minds and hearts a species of ambition which insured true development and influenced to high courses of life. It was Amherst Academy which had to do with the gift to the world of a Mary Lyon, and Bridgton Academy which gave a Cyrus Hamlin. Such an educational institution, though not now so common in the older East, is being reproduced in the newer portions of the country.

The Christian academy, centrally located in a Western county, or group of counties, is fitted to supply a want which no other class of schools can meet. Sixteen such schools now exist under the auspices of the society, namely: Franklin, Chadron, Weeping Water, Fairmount, Stockton, Eureka, Kidder, Big Horn, Iberia, Hull, Puget Sound, Ahtanum, Endeavor, Southern Collegiate Institute, Ward, North Wisconsin.

Facts concerning these academies indicate their very great value, not only in affording the advantages of secondary education to hundreds of young men and women in new or sparsely settled sections of the West, but also in contributing to the churches a large number of consecrated young people, a goodly proportion of whom enter the higher courses of preparation for the Christian ministry. Before the aid of the society was granted many of the academies became considerably involved in debt by their severe struggle for existence. The society has endeavord to stimulate the local friends of the institutions to reduce or cancel such indebtedness, and from time to time has granted liberal aid to supplement their gifts for that purpose. The necessity of a moderate endowment for each academy is urged upon the generous consideration of all friends of the home missionary schools. A late announcement of Dr. D. K. Pierson's intention to aid, at no very distant day, in endowing several academies, throws encouraging light upon their future and furnishes to every friend of the society new occasion for gratitude.

Total number of pupils in all of the institutions above named including colleges, about 5,450. Number of instructors, about 200.

New West Department.

The schools of this department were commenced at a critical period in the history of the sections in which they are located, and were used by Divine Providence to promote changes of vast significance. They have illustrated, in a marked degree, the heroism, self-reliance, and religious devotion of Christian missionaries the world over, and through their influence foundations of not a few Christian institutions have been laid in these territories. The demand for them has lost something of its earnest stress and urgency, but nothing of its substantial genuineness. The question, therefore, whether churches which are neither Mormon nor Roman shall exist in this great district resolves itself into another question — whether the mission school shall be planted and maintained as long as needed. This question must surely be answered in the affirmative by the general Christian public, in so far as the vital significance is understood. The following are the academies under this department: Albuquerque, New Mexico; Las Vegas, New Mexico; Trinidad; Colorado; Provo, Utah; Ogden, Utah.

Aside from the academies inherited from the New West the

society received ten mission schools. These, save one, are now in operation, in charge of fifteen teachers, with not far from five hundred pupils. They are as follows: —

Mission Schools. — Bountiful, Utah; Farmington, Utah; Coalville, Utah; Heber, Utah; Lehi, Utah; Atrisco, New Mexico; Barelas, New Mexico; San Rafael, New Mexico; Cubero, New Mexico.

The Rio Grande Training School, devoted to the education of Mexican preachers, is located on the border between our country and Mexico. Its support is shared with the American Board, and while it is yet in its infancy it has already proved its great importance.

The amounts received for all departments during the three years are as follows: —

In 1893	$164,000 00
In 1894	174,623 00
In 1895	217,925 00
Total	$556,548 00

Of this amount $409,304 were paid through the society's treasury for the different objects. The balance of $147,244 was sent direct by the Eastern and Western donors to the institutions themselves.

It cannot be doubted that other gifts to institutions not here reported were prompted largely by the society's agency. Although there are no means by which such indirect influence of the society can be definitely measured, the observation of its canvassing secretaries is to the effect that it is instrumental in preparing the way for that large class of gifts to colleges which are presumed to be independent of any help or suggestion from the society.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

REV. L. H. COBB, SECRETARY.

The facts covered in the report of this Society from Aug. 1, 1892, to Aug. 1, 1895, are as follows: —

The receipts have been $482,854.64; more than ever reported in any other three years except the three preceding these three. With the money put into the hands of the Society 351 churches

have been aided in erecting houses of worship, and 152 in erecting parsonages. For every dollar expended directly by the Society for parsonage building, $3.26 worth of parsonage property has been brought into use; for every dollar expended on church building, $4.63 worth of church building property. A larger number of churches has contributed during these years by at least 677, reckoning the grand totals for the whole time covered.

The parsonage loan fund has now reached $93,369.57 in gifts, and $107,923.34 in loans returned to this Society, making a total of $201,292.91.

In the National Council Church Building Loan Fund there were, on the first day of August, 1895, $274,889.56, of which $261,360.50 had actually been paid out to churches receiving loans, and $13,529.50 were in the hands of the Treasurer voted away to churches engaged at that time in building houses of worship.

Treating these brief summaries as our fathers of the second generation back treated their sermons, they suggest several inferences. First, That the churches regard the work of the Church Building Society as absolutely essential to the evangelization of our country. Second, That a larger number, year by year, are placing themselves on record as regular contributors to the work of this Society. Notwithstanding the hard times of 1894, the number of contributing churches to the work of this Society in that year was two hundred and forty more than in any year thus far, and yet not quite one half the churches on record in our Year-Book have appeared as regular contributors to the work of this Society.

A third inference is that many persons of means have come seriously to doubt the wisdom of waiting till death takes them from their earthly possessions before they make any large donations to the Lord's work. This inference is drawn from the fact that 107 personal gifts, in the three years we are reporting, have been sent us in sums varying from $100 to $35,410., the last in the form of an Annuity Trust, which, it seems to all of us who have to do with benevolent work, those planning to leave large or small legacies for heirs or courts to contest, would do well to consider. An estate of millions, as well as one of hundreds can be unquestionably settled while the possessor is living. Recent notorious contests, some of which are still pending, justify more than a passing thought on this vital matter.

Another inference drawn from the record of recent years, not only in this branch, but in all the branches of our benevolent work, is that we have not quite reached the ideal condition of monetary stewardship. The grounds of this statement are two: (1) The fact that as a denomination we are to-day not one dollar less than $500,000 behind the absolute demands of work done, or clamorously demanding aid that it may be done. (2) That as a denomination, notwithstanding the financial flutter the politicians have been making for us, we are not poor. Pocketbooks and bank accounts, larders and wardrobes may be light in spots, but taking the whole area of American Congregationalism we are ten times as large as the Belmont-Morgan receivership of Uncle Sam's deficiency.

The thing which your brethren, who have been intrusted with the routine business of the Kingdom, have been trying to find out, is *how* to get *God's* wealth into God's treasury. It is not any more true to-day, as far as we know, than in years gone by, that if any one of our six — shall I take in the National Council Ministerial Fund and say seven? — if any one of our seven comes around for the Lord's offering to the Lord's work, some thin voice pipes up, "There comes that beggar again," whereas, every one of your brethren in charge of the Lord's work can stand up in any presence and declare that he never "begged" a dollar for God in his life. The nearest any one of us ever came to it was to open a door of gracious opportunity, or even a window, that souls eager to be useful can see God's opportunity, and be persuaded to embrace it.

But with all our efforts, agencies, and appliances, we get only about one half God's redeemed people to see and feel the need deeply enough to lead them to feel for the key of God's treasury they are keeping. Now, fathers and brethren, we may discuss and resolve, and plan, and publish, till the delayed dawn of the millennium; there will be several greatly astonished men if the Kingdom comes by resolutions.

As on previous occasions, now again we voice the firm and unanimous opinion of our brother secretaries, and of many pastors, as well as many thoroughly informed laymen in our churches, that if every one of the pastors of our churches would put the same careful thought into six sermons or addresses as he does into the very best sermons he prepares on other pulpit themes, on God's work as represented by our thoroughly accredited and warmly endorsed benevolent socie-

ties, and at proper intervals preach these sermons, or deliver these addresses, the sermon or address in each case to be followed by an offering to God, the absolute demands of our evangelizing work would be met.

By no means does this ignore, still less belittle, the grandly organized and vigorously prosecuted work of the women in our churches, nor the growing and well organized work of our Young People's Societies of Christian Endeavor, our Sunday-schools, and King's Daughters' offerings. These are doing grandly. But the heart of the whole church and congregation needs to be moved, must be moved, mightily, by the cries of the millions in our home-land, and in other lands who have not the gospel.

What a thrill of joy would run with electric speed from station to station, and from heart to heart, if it could be announced as a fact that every one of our churches actually regarded as hers every home and foreign missionary preacher, teacher, and helper we have sent to the front, that their moral and spiritual and financial needs were conscientiously held sacred as ours. How long would it take to fill up our depleted treasuries? An approach to such a condition of things is possible. Will not this Council ask, in double-leaded lines, punctuated by the urgency of the hindered work, that something like this be done by every pastor and church in our entire Congregational sisterhood?

Now and then a conscientious economist asks in all candor, if the administrative cost of our benevolent work cannot be reduced? Most certainly it can, in one of two ways: 1. By doing as much less work as our reduced receipts would pay for if we had no field agencies. 2. By laying warmly on the hearts of all our pastors the blessed burden of benevolent responsibility for faithful and forceful presentation of the latest facts, in person or by proxy, and then working the system or plan of giving to God for the extension of his Kingdom in the earth best suited to the ability and choice of each congregation.

Fathers and brethren of the National Council, on every one of your brethren to whom you have entrusted the work of your benevolent societies, the impression is deep, and daily burned deeper, that our churches never confronted a condition of things like the present. With the American Board, the American Home Missionary Society, and the American Missionary Association heavily in debt, the Church Building Society at least $60,000 behind

what its receipts ought to be, the Sunday-school and Publishing Society and the Congregational Education Society in equally urgent lack of funds absolutely demanded by work which has been crowded upon their attention without any effort or seeking of their own, can you blame one of the secretaries of one of our largest benevolent societies for asking with emphasis, "Have the churches of our Lord Jesus Christ, forming our constituency, reached the absolute limit of their gifts to benevolence?" Were this question put before the Council for discussion we should be surprised to see a single man taking the ground that the oldest denomination on the continent, dating its beginning from the days of the Acts of the Apostles, was doing to-day everything possible to extend the Kingdom of our Lord in this and other lands. To see work begun and for years continued under conditions of overwhelming toil, sacrifice, and even suffering, absolutely stranded and abandoned for lack of means with which to continue it, to receive daily the most urgent calls from new openings where work is as absolutely demanded as it ever was on any of the fields we have already occupied, to which calls we are simply compelled to return a negative answer for lack of means with which to give any other answer, must inevitably raise questions in the minds of the most thoroughly consecrated men and women in our churches as to the causes of the serious decline in our offerings to God for the continuance of His Son's work in this and other lands.

Churches there are, and individual givers by the hundred, yes, by the thousand, who deem it as much a part of their annual, and even weekly, service for God to bring offerings for the extension of His kingdom all over the earth, as to join in acts of personal worship in their own house of prayer on God's day.

There cannot be a question that were our whole constituency as thoroughly organized and worked as a large part of it is, there would be no lack in the treasury of any organization through which our churches are seeking to extend the kingdom of our Lord. Could anything be more fitting than for this Council, before the close of this Missionary Day, in the session of 1895, to pass a resolution by rising vote, earnestly asking the pastors of all our Congregational churches very heartily to present the entire benevolent work of our churches at least once each year, the presentation in each case to be followed by an offering to God in behalf of the work so set forth?

THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

REV. WASHINGTON CHOATE, SECRETARY.

Prominent among the topics considered by the National Council held in Boston thirty years ago were the great Christian activities of our churches, evangelization in the West and South, ministerial education and support, church building, and evangelization in foreign lands.

Once again the Council gives generous consideration of these lines of Christian enterprise and effort, which the churches, in recognition of their responsibilities for the advancement of Christ's kingdom throughout the land and world, have uninterruptedly maintained.

In behalf of the Home Missionary Society the following statement is presented: —

Since the last assembling of the National Council this Society has, by due legal process, changed its corporate name from the honored one adopted at its organization and borne for sixty-seven years, "American," to that which is distinctive of the ecclesiastical body whose organ it is, and now presents this statement as the "*Congregational* Home Missionary Society." This change of name took effect under order of the Supreme Court of the State of New York, Oct. 1, 1893. The Society, in its aims and spirit and field of activity, is none the less American than before. The whole land is the sphere of its service. Yet it is surely due to the order of faith which it propagates, and the inheritance from a Pilgrim ancestry which it seeks to honor and transmit, that the name and polity which characterize and individualize the churches whose agent it is, and the churches which it plants and fosters, be declared by its corporate title, and proclaimed by its messengers, its literature, and its work.

1860-1895.

Now, for thirty-five years of the threescore and ten of this society's history has it been the organ of Congregationalism alone, the last of the four allied denominations which, in 1826, united in its formation, having withdrawn in 1860. These years of distinctive Congregational work constitute a period worthy of special review

by the churches in this Council assembled. It is a period incomparable in its shaping power in our national life. In its first half decade American nationality was irrevocably determined "through the arbitrament of the only court known to nations from which there is no appeal." Within its first ten years the continent was spanned by the iron rail, and the vast interior realms opened for the incoming of those great migrations which have characterized the past quarter century.

Minnesota had been entered by the missionaries of this society ten years before this period began; Kansas, five years, and Nebraska, four. But the great Rocky Mountain section and its eastern slope to the Missouri River, with its northwestern to the Pacific, was waiting for the beginnings of those States that have since been planted there. Colorado's first missionary entered in 1863; Dakota's in 1867; Utah, Wyoming, Montana, Idaho, and Washington, New Mexico, and Arizona, since 1870.

These thirty-five years constitute the period of the nation's most rapid expansion. Within that time our population which, in the nearly two and a half centuries previous had reached 31,000,000, leaped to 69,000,000. While the total immigration to our land since 1790 is about seventeen and one half millions, thirteen millions of these have come since 1860.

The 30,000 miles of railway in the country thirty-five years ago have become 180,000 miles, giving five trans-continental lines whose branches are penetrating every quarter of the land, by which our increasing millions are scattered over our great territory.

In the effort to keep pace with this unparalleled growth of population and expansion of life, and to fulfil its duty to the peoples who were laying the foundations of great Commonwealths, and building up mighty States, and rearing institutions, educational and religious, by which the nation's highest life is secured, Congregationalism has accomplished the following results, so far as such can be tabulated and numbered.

The missionary force which, in 1861, by the withdrawal of the Presbyterian churches — not of all Presbyterian givers, for many a gift and legacy down to the present time has come from a sympathizing heart and benevolent hand in our sister denomination — the missionary force which, in 1861, dropped from 1,062 to 863, has since the close of the war had an almost continuous upward

movement, reaching 2,010 in 1893–94, and not far from that number to-day.

The annual receipts which, by the separation of the Presbyterians, showed a decline of about $20,000 only, have steadily increased, and from $163,852 in 1861 and 1862, reached $645.911 in our last completed year, touching high-water mark in 1892–93 when more than $738,000 were administered by this Society, including its auxiliaries. For these thirty-five years the grand total is $12,652,722, or more than three fourths of the whole amount given to this cause in the entire seventy years of its history.

In 1860 Congregationalism was a Christian force in our land of 2,734 churches, with a membership of 260,389. Through the agency of this society in this period, 3,418 churches have been organized, and 1,509 brought to self-support; 266,726 additions to the membership of these home missionary churches have been made, of which 104,396 were, by confession of faith in Jesus Christ, gathered from the world into the kingdom.

Out of these churches, thus planted and fostered by this ministering hand of the denomination, there have come into the ranks of the Christian ministry not far from one thousand young men; those who have responded to the Master's command to "Go preach," doubtless being drawn to the service by the godly lives and faithful counsels of the men who were shepherding the churches that had been gathered through the agency of this society.

The Modern Problems of Home Missions.

During this time thus reviewed in outline, and in its *later* years, the great *modern* problems of Home Missions have had their rise and commanded recognition. It was upon the platform of this Society, at an annual meeting, that the first note of warning touching the peril in our national life, of the centralizing of population in our cities, was sounded. The keen eye of its then honored vice president, the late Dr. Julius H. Seelye, discerned the revelations which the successive census returns had made, and in 1884, traced that startling line which marks the increase of urban population through the decade from 1790 to 1880, and the attendant decrease of the rural towns with which all are now familiar.

One year earlier the *problem of the foreigner* among us had

come to the front in the Society's discussions, with the result that definite and systematic efforts in behalf of the immigrant were entered upon.

Up to that date the line of work had been largely the simple one of the fathers, — to follow the American families emigrating from the New England and Middle States to the newer West, and aid them in establishing and maintaining the institutions of religion.

The Council of 1865, so largely devoted to the great missionary enterprises of the denomination, gave no intimation then of *these* problems, to-day so serious and urgent. They are the developments of the past score of years, within which the one simple task of the first half century of national work, has become a complication of intricate, interrelated and interdependent problems, conditions for the meeting of which in the application of the gospel this society has been a chief agency of our Congregational churches.

The Foreign Departments.

In the eleven years since the startling increase in the volume of immigration awoke the conviction that Congregationalism has its duty, with the other branches of the church, toward the foreign life coming to make its home here, this society has devoted to this department of its work the sum of $364,620, exclusive of the expenditures of the several auxiliaries along the same lines within their fields. This sum, averaging above $36,000 per year, is that only which, in view of the whole great national field, *could* be devoted to these specific lines. It in no way indicates the needs or suggests the unseized opportunities of this foreign home mission field.

The test has been abundantly sufficient to demonstrate that our Congregational polity is readily adaptable to every phase of foreign nationality that has made this land its adoptive home — the Scandinavian, the Hungarian, the Bohemian, the Pole, the German, the French. That which was for many years our greatest desideratum, — trained Congregational pastors, — to supply these churches of foreign tongues, is now provided in a degree almost beyond our power of use, through the Oberlin and Chicago Theological Seminaries, whose well equipped graduates stand ready to enlarge this field of our missionary service whenever the means are at the command of this society to employ them.

The City.

From the first years of the society's existence, the larger centres have commanded the attention of the Executive Committee as strategic points to be occupied and held with a strong force.

But as a leader in the discussion of the city problem in its *modern* aspect — a subject which in one form or another has been considered from its platform annually — the society has, during the recent ten years, multiplied many fold its efforts to establish the centres of Christian influence and power and life at these points of alarming growth.

At least one third of its expenditures each year are thus directed; and, with an estimate of five and a quarter millions of dollars devoted to this increasingly important department of the whole field during the entire seventy years of work, it is without doubt true that not less than four millions have been thus appropriated within these five and thirty years now under review.

The South.

At once, upon the close of the Civil War, a door of entrance into the devastated South was open to the workers of this society; and the year 1865-1866 found one missionary under its commission in each of the four States, — North Carolina, Georgia, Louisiana, and Texas. States which had in earlier years appeared on the pages of the annual report of the society, but for nearly a decade — the tumultuous years immediately preceding and during the strife — had had no representative of this organization within their bounds, reappeared, and the national scope of the work was restored. The conditions of the Southern field have rendered it a work of slow development; but it was evident that one result of the great national struggle was to turn thither an increasing volume of Northern life.

The scope of this work in the South has had its expression along two lines, that of northern migration thither, first for agricultural enterprises, and later for the industrial and manufacturing interests which have already had large growth and are manifestly at the point of greatly vaster expansion; and, secondly, that of existing southern Christian bodies, notably the Congregational Methodists, brethren thoroughly evangelical in faith and Congregational in polity, who have spontaneously sought alliance with our

order, and among them are found deep piety and the eager desire for fellowship with the great body of churches standing on the faith and order of the Pilgrims.

The *four* missionaries of this society laboring south of Mason and Dixon's line thirty years ago, in four States, had become in 1893–94, one hundred and fifty, distributed through the entire Southern field, in every State save South Carolina and Mississippi. This work in the Southern field finds its urgent necessity in the fact that there are two races in the South, and the great southern problem cannot find its solution by dealing with either to the exclusion of the other.

To-day the South, in its superb exposition at Atlanta, is displaying and measuring its progress in all *material* interests during this period under review.

Among the forces which are shaping and energizing the new South is the Congregational Home Missionary Society through the six-score laborers bearing its commission.

1892–1895.

While this outline review of the thirty-five years of distinctive Congregational work above given has included the period since the last National Council, a closing paragraph upon these intervening years may be pertinent.

Financial.

Financially, these years have shown the vicissitudes which all missionary organizations experience through the varying business conditions of the country.

At the close of the year 1892–93, the society had fulfilled every pledge to its missionaries and cancelled every obligation at the banks, — the temporary use of loans, during the dry months of the summer being necessary to fulfil the command of the churches that their missionaries be promptly paid on reporting their work.

The universal disaster of 1893–94 no one had anticipated. Its coming caused a shrinkage in the receipts of this society of $126,000. So well was the work in hand, so carefully had the plans been made while such a disaster was wholly unforeseen, that March 31, 1894, showed an indebtedness of but $88,000 notwithstanding the shrinkage of $126,000.

A second year of widely depressed business conditions followed upon that of 1893–94. Although the pledges of the society were reduced almost to the point of irreparable injury to the work, so that the cry of distress and suffering has come up from every part of the field, a second year of reduced receipts equal to that of 1893 and 1894 carried the indebtedness of the society to $132,000 on March 31, 1895. These figures have already been spread before the churches, and are restated here for the sake of completeness.

It is confidently anticipated that returning prosperity in the business world will soon be felt by our benevolent agencies and that this burden which now so heavily rests upon us will be removed and the work be extended into the many and urgent open fields of service.

Annual Meetings.

In 1883, the society made the experiment of holding a popular annual meeting at Saratoga, and the successive gatherings during nine years proved, by their large attendance and lofty spiritual uplift, the wisdom and success of the experiment.

Within the past three years the succession of the Saratoga gatherings has been twice broken, that this society which has wrought so largely for the upbuilding of Congregationalism in the land, might go out into the midst of the field where the fruits of her labors abound, and where the claims of her scattered constituency for a share in these annual gatherings might be met.

Following the first departure from Saratoga, at Washington, in 1892, the society met in 1894, in the very heart of the great field of her service for sixty-eight years, at Omaha, Nebraska; a meeting memorable in the minds of all in attendance for the depth and power of the *missionary* spirit enkindled through the presence and close touch with the brethren from the great field in the midst of which the meeting was held. If the East brings together the supporting constituency of the work, the West gathers the laborers who are bearing the burden and the stress of the service.

The Future of the Foreign Departments.

It is now ten years since the munificent bequest of $460,000 by Mr. Samuel W. Swett came into the treasury of the Massachusetts Home Missionary Society. The disposal of that sum by the ever

generous supporter of the national work, our Massachusetts auxiliary, by which fifty thousand dollars were at once transmitted to New York for use in current work, fifty thousand more designated as a perpetual loan for emergencies, and which constitute, in part, the collateral by which necessary loans at the banks are now secured, and another one hundred and fifty thousand to be paid in annual instalments to the National Society during ten years for missionary work among immigrant populations at the West, was made known to this Council at its session in Chicago in 1886.

It is the last item of this magnanimous distribution of the great legacy to which special reference is necessary at this time. This sum, thus set apart, has yielded some $18,000 annually, and has been rigidly devoted to the support of the foreign departments, whose growth has been such as to require an increasing appropriation from $8,451 in the year 1884–85 to $39,356 in 1894–95, having reached $43,897 in 1893–94, and amounting, as has been earlier stated, to a total of $364,620. One half of the sum total thus expended has come from this Swett legacy. But this fountain, so providentially opened ten years ago, must cease to flow in the immediate future. This great and growing foreign work will soon be dependent upon the churches for its entire support. It is *the* field of greatest urgency to-day, in many of its features.

With the revival of business prosperity, the streams of population from the old world, which rise and fall with commercial activity here, will swell to their alarming proportions of twelve years since. Upon the work among the immigrants, the emphasis of Home Missionary energy must be laid in the future; and to the churches, for its maintenance and further development, must this society look.

In the great work before our American Christianity this society will gladly bear its share. Striving to keep pace with the calls of God's providence, it has a past full of glorious achievement. Its record is not in its archives, but in the churches established, the communities blessed, the Christian influences set in operation, the souls gathered into the Kingdom of God. But, while rejoicing in the past, the face of the Congregational Home Missionary Society is ever toward the future, and the greater work yet to be done.

AMERICAN MISSIONARY ASSOCIATION.

REV. A. F. BEARD, SECRETARY.

Statement.

The American Missionary Association comes to this National Council to make the briefest statement of its story during the past three years.

The Chinese.

Since our last triennial report the work of our Chinese Missions has gone on successfully, with an annual expenditure of nearly $13,000. Of this about $5,000 yearly has been contributed by the Chinese themselves. The number of pupils has been about 1,200. These are in twenty-one different schools, with an average of thirty-six teachers. The hard times have been met by these teachers with heroic self-denial. The Christian Endeavor movement has been introduced into these missions during this period, and is now an efficient factor.

Another feature recently introduced is the work among the Chinese women. There are 2,500 of them in San Francisco; very few of whom ever see anything of the outside world. The work of visitation by lady missionaries has been carried on among these women with much enthusiasm. They have gladly welcomed the visitors and, in some instances, given evidence of a personal interest in the gospel. Much more could be done in this way except for our limitation in funds.

The number of those who have been hopefully converted in our schools during the year 1893 is seventy, and in 1894, sixty. The report for 1895 has not reached us. The whole number who have given evidence of a living faith in Christ is more than 1,100.

The mission which was established by the American Board in China in 1883 under the prompting and by the help of Chinese converts from our schools on the Pacific coast, has continued to receive their financial support. This mission in China is very prosperous. The chapel and dispensary at Ci Ning have been enlarged, and a lot and building have been purchased in the city of Canton.

During the current year, a Chinese Mission has been established by the Association at Salt Lake City, Utah. The pupils themselves have assumed a part of the support of the work.

The Eskimos.

Our mission in Alaska has been one of gladness and sorrow. The phenomenal success which crowned the first work was followed by the murder of our missionary Thornton. This closed the mission until another devoted missionary and his wife could renew it, as they did with all the former encouragement. These missionaries, who have been in Alaska several years, will visit their homes this winter, with the purpose to return and resume their missionary work.

The Indians.

During the past three years the changes that have taken place in the Indian work have been significant. In the first place, the financial basis of the Indian work has been radically changed. By the action of the Annual Meeting of the Association held at Hartford, Conn., in 1892, the Association relinquished all government appropriations. In the school year of 1892–93, twenty-six thousand dollars in round numbers were received from the United States government for the support of Indian pupils in our schools. Since then nothing from this source has been received for this purpose. This loss of funds so large has been disastrous in two respects. In the first place, our appropriation from the Association treasury was necessarily increased annually by about twelve thousand dollars. With this large increase, however, the amount appropriated was fourteen thousand dollars less than that which had been formerly expended when we used the government money. This was a loss of twenty-five per cent and meant a sad retrenchment.

Indian Schools and Churches.

The misfortune of this retrenchment fell most severely upon our central school. Santee Normal Training School (*e. g.*, one of the best Indian schools in our land) in 1893 enrolled 241 pupils. In 1895, these were reduced to 122. This is illustrative of all our central Indian schools. Thirty per cent of the total number of pupils in these schools have been sent away during the past three years because of lack of funds to educate them. Probably not five per cent of these pupils have found opportunity to secure Christian education elsewhere.

In the out-station work there has been a healthful progress. These out-stations usually represent a mission home occupied by a Christian Indian and his wife. In connection with this home are

usually a school and a church, or perhaps a circuit of churches. The Christian Indian home in the midst of an Indian village becomes an object lesson. No missionary work can be maintained anywhere permanently and solely by missionaries of a foreign race, and this is emphatically true of the Indians. But when Christian civilization comes in the person of a Christian Indian and wife, it appeals strongly to all their fellow Indians.

The out-stations of the American Missionary Association are situated in five different States, and reach probably not far from twenty tribes. Forty missionaries occupy these out-stations. They come in contact with about fifty thousand Indians every year. It may be a small bit of leaven in a great lump of human need, but God's blessing rests upon the work, and we may hope that the whole lump will be permeated with this saving influence.

Since the last Triennial Council the American Missionary Association has opened a new mission at Crow Agency, Montana. Funds were contributed for this particular purpose. The Congregationalists are the only Protestant denomination doing general missionary work among these Indians of whom there are more than 2,000. There is one school under the direction of the Unitarians, which is largely supported by government appropriations. This Crow Mission has proved very useful, but it also suffers greatly for lack of necessary assistance.

Industrial training among the Indians is an important feature in this mission work. The following industries are taught in our Indian schools: shoemaking, blacksmithing, carpentering, printing, tinning, sewing, nursing.

Our hospital at Fort Yates, N. D., has been closed in view of our debt, but is to be opened through special contributions which have been received for this particular purpose. The physician — a Christian woman — in charge of this hospital, reported during the last year that she had received forty patients in the hospital wards, and had visited professionally more than twelve hundred Indians in their cabins.

These three years, then, in the Indian Field of the American Missionary Association, present the following conditions: —

First, we have lost $22,000 a year which the Government formerly paid us to educate the Indians.

Secondly, the central missions and schools have suffered greatly in numbers and efficiency of work because of the loss of this

government aid. On the other hand the Church and the State are not in partnership. We may not be able to maintain our schools but we maintain our principle. We have on the credit side our principles, and on the debit side, the increased annual expenditure of $12,000 from the American Missionary Association treasury to add to its debt, which is nevertheless a yearly loss, to our Indian work, of $14,000

Thirdly, the out-station work meanwhile among the Indian tribes, has been remarkably fruitful. The gospel of Jesus Christ reaching the Indians is proving to the red man, as it everywhere does to all men, the power of God unto Salvation.

We are pained to say that unless contributions shall be largely increased there must be yet more serious sacrifices in our Indian work.

The South.

Our mountain field is unique. Two million mountaineers shut away from the movements of life for more than a century now present a field of Christian work that is supreme in its need and hopefulness.

Pioneer missionaries went into this mountain field under the American Missionary Association in 1847. Our present work is but the continuance of that which was interrupted many years ago. With missionary schools and missionary churches side by side we are planting and cherishing the faith of our fathers after their manner.

Our statistics for three years show a steady growth. The school enrolment has increased in these three years thirty-three per cent. A hundred and fifty teachers yearly, who have gained more or less mental training and instruction in methods of teaching, go from our mountain schools to teach in outlying districts.

There are few sections of the country in which the church statistics are more favorable than these. There have not been during this period any large additions to the population of towns to increase church membership among the mountain people. But the old-time conditions of society, politics, and the intense sectarianism are yielding to better views and larger ideas. The increase in church membership within three years has been more than fifty per cent, and almost this entire increase of fifty per cent has been upon the confession of faith. Many interesting revivals are reported, that are marked by deep feeling and which are yet quiet

and orderly. We are realizing also that the independent methods of Congregational polity develop self help. These churches each year are bearing a larger part of their own support. When it is remembered that formerly their preachers were seldom paid anything, it can be understood that this new way of church life is full of meaning.

Christian Endeavor work has been largely developed in this mountain field. A mountain superintendent, who has given a large part of his time to introduce the Endeavor idea, organized last year about fifty Endeavor societies.

The only limitation to the multiplying of schools and churches among these peoples, also, is the lack of funds.

The Negro People.

CHURCH WORK.

The past year particularly has been one of decided progress in our church work. The number of churches organized or added during the past year is larger than in any previous year in the history of the Association. Especially in the Carolinas and in Georgia there have arisen significant movements in the establishment of churches which are Congregational, both in faith and polity, which in many cases were protests against the usurpations and oppressions of centralized church governments. In some cases the people revolted against the assignment to them of pastors whose fitness or characters were not approved. In other cases the planting of the church was due to the influence of those who had been educated in our schools, and who wished for a more worthy church and ministry than they were having.

A most interesting development has taken place in Georgia, where an earnest minister through the Christian desire of his own heart devoted himself entirely to mission work among the poor and neglected people of the back districts. With but meagre support from the gifts of their deep poverty, he gathered a circle of preaching places in three different counties. Drawing up a simple confession of faith he organized churches in accordance with his independent study of the Bible, and found when he came to confer with one of our Congregational pastors that, without knowing it, he had established Congregational churches on the same basis with our communion. In his joy he named his first church "Eureka."

The name may have been suggested, but the discovery was his own. These churches have been welcomed into the fellowship of the Georgia Association.

At the same time, with these new movements in the Carolinas and Georgia, work has been carried on with earnestness and fidelity in other mission fields. Revivals of great interest and power have been reported from year to year in all of the churches connected with our higher schools and colleges. Some churches have come to self-support, and others are rapidly moving on the way, while many more stand for and represent very much in their strength and influence; so that within the past three years the gain in our church work among the Indians, mountain whites, and negroes has been large.

Our Educational Work.

When our educational work began it was with the great number of primary schools with thousands of pupils of all ages in the alphabet of learning. These schools have gradually passed into forms of larger and more far-reaching influence. Our general policy has been to prepare the race to save the race. This is based upon the conviction that in the long run, and in the large view, the most effective way to lift up the masses is to do what we can to help the relatively few to climb into higher intellectual and moral power. The ignorant masses of people to whom we are sent can only be raised in this way. No dead lift of the masses will raise them. Nor can any society provide educational privileges for the masses when they number millions. Some must be selected who must be taught and trained to teach and train others. They must go to the many not taught and not trained, and so pass on the torch of light and life.

We seek especially therefore to multiply teachers who are worthily prepared and carefully taught what we mean by Christian life. These can and do go where Northern teachers could not go, and they do what Northern teachers could not do. Our thirty-six normal and graded schools in eight different Southern States, as well as our five higher institutions, are power houses and storage batteries from which Christian power goes forth constantly to make itself felt among all the people whom we seek to save. We are thus reaching tens of thousands.

Our continued experience is that the best furnished teachers and

the best furnished ministers secure the real and permanent successes. The poorly prepared do poor work for they have no leverage or lifting power. Those who come out half taught, ignorant of their own ignorance, lack strength and stability, and are most likely to fail in character. They are more contented with low views and satisfied with a low estate. The race needs discipline and thoughtful teachers with comprehending minds, who have learned and are steadied by an intelligent faith to be patient and persistent, who can see and feel and meet the needs of the people. The race needs preachers whose characters have been tested and who are steadfast and strong through thorough mental discipline. Our higher institutions and theological schools are compassing this need, and doing it well. In our general educational policy we find ourselves in harmony with experienced leading educators of our land who have given this problem thoughtful study.

The United States Commissioner of Education, W. T. Harris, writes: "Every colored person who receives a higher education is a teacher of his race in an exceptional sense. Money expended in this way is seed sown where it brings forth a hundred fold."

"The greatest need of all," writes Prof. Shaler, of Harvard, "is that the negro shall be put under such conditions of training as shall open to the abler members of the race higher places in life than they now have a chance to fill. It is hardly too much to say that the future of the relation between the races depends on the possibility of securing this result."

"It is absolutely necessary to both races that the education of the negro should go on," testifies Bishop Haygood, of Georgia.

Secretary Kincaid of our Home Missionary Society, after a careful personal examination of these institutions and their work, testifies in the *Congregationalist* as follows: "No figures can estimate the impulse which such institutions as Fisk, Atlanta, Talladega, and Tougaloo Universities have imparted, as well to the whites as to the blacks." He adds, "The same is true of the churches among the colored people fostered by this Association. Their growth has been slow and wearisome, but their work has not been measured by their growth. The higher order of intellectual and spiritual life, by them introduced and maintained, has penetrated by subtle influences the religious life of the South far beyond statistical results."

Rightly does he connect the school and the church. This is the Congregational way. It is good for Massachusetts and for

Georgia, for white and black. It is the way to save and permanently uplift a people. This is being done. That is not a true idea of education which has greater regard to what is immediate than to what is possible. The race is gaining in its possibilities. It will be regarded and measured by its highest, as other peoples are.

In all of our schools especial attention has been paid to industrial education. The first industrial training departments in American missions, indeed, were begun by the Association in its schools. We may not have sufficiently advertised this feature of our education, but we have been doing it quite as thoroughly as those who have.

This Council does not need to be reminded that all of this work now placed before it is to begin, continue, and end with the Christian thought of salvation through Jesus Christ our Lord. In all of our work this is our thought; this is our supreme purpose.

As to numbers, we have not made a great gain in our educational institutions during the period before us. In 1892 we had six higher institutions and twenty-eight normal and graded schools. In our last report we had the same number of higher institutions and thirty-six normal and graded schools. Last year we were compelled to suspend three of these important schools in view of our inability to maintain them. Never were these schools better than now, the teachers more devoted, the studies more exacting. And in every church, mission, and school we are holding up, not first of all material views of life, but spiritual, and saying, "seek first the Kingdom of Heaven and all *these things* shall be added unto you." Christ must save the black people, and all people.

One normal school — that of Orange Park, Florida — may call for special notice. The facts concerning it may be already sufficiently before the members of this Council. It has been made the object of a determined attack by the State Superintendent of Public Instruction, who has influenced the enactment of the following laws: —

"Section 1. It shall be a penal offense for any individual body of inhabitants, corporation, or association, to conduct within this State any school of any grade, public, private, or parochial, wherein white persons and negroes shall be instructed or boarded within the same building, or taught in the same class, or at the same time by the same teacher.

"SECT. 2. Any person or persons violating the provisions of Section 1 of this act, by patronizing or teaching in such school, shall, upon conviction thereof, be fined in a sum not less than one hundred and fifty dollars, nor more than five hundred dollars, or imprisoned in the county jail for not less than three months, nor more than six months, for every such offense."

This law was so significant in trend, intent, and purpose, that after legal opinions of eminent counsel, our Executive Committee see no other way but to test its validity, not in a spirit of defiance to law but on its merits.

Since our teachers have now returned to Orange Park, the State Superintendent informs our principal that he construes the law so that it will close both the dormitories and boarding halls of the boys and the girls, even for colored children, since it is a necessity that teachers shall dwell in, direct, and control these dormitories and boarding halls. This construction *would expunge the entire school*, and if other States should copy this iniquitous law, would close nearly every school of the Association.

THE GIFT OF DANIEL HAND.

The income of the great trust fund which has been left to the Association by the benevolence of Daniel Hand, to be applied to assist needy and worthy students who could not else secure an education, has afforded opportunity and privilege to great numbers, and is thus accomplishing the will of its founder.

FINANCIAL.

Our work is so closely allied with the interests of the country, that it, like other benevolent work, feels at once any depression in the general prosperity. We have been affected by the same stroke of calamity that has increased the public debt about $300,000,000 within the past three years. Notwithstanding the excision of work, which has seemed at times unjust to those who had invested their benevolences in order that the work should be permanently carried on, and the severe reductions to meet the unhappy conditions in which we find ourselves, our indebtedness has increased.

Our most sagacious business men have been disappointed in their expectations as to a speedy revival of prosperous times, and also in their hopes that this necessitous work of Christ might soon expect at least the amount of benevolence which it had heretofore

received. Doubtless, the impression that the Association is in possession of a large income from the trust fund of Daniel Hand has told disastrously upon our contributions. Perhaps it will be right for us once again to bring forward the fact that the interest of this great fund is committed absolutely to a special use and cannot be otherwise applied. The trust devolves upon the Association watch and care, and it does not go to fill its treasury. It were a pity should a common misapprehension as to the nature of this trust reduce the work already established.

Another difficulty with our treasury for the past three years grows out of the fact that our Congregational churches in the freedom of their wills, and unfrequently ordain that their children shall go hungry while they contribute to others, who are individual and undenominational, the bread that their own children need. Congregationalism is so free, and so splendidly broad in Christian sympathy, that it sometimes forgets the text about the one who does not provide for his own house, etc. Very much of Congregational money goes to educational work in the South, which, however excellent it may be, is neither superior in grade, quality, economy, or results, to that which belongs to the Congregational churches. The work which is under Congregational watch, one would naturally say, should have Congregational care. There are schools which are worthy of highest commendation in other communions than our own, but we are responsible for our own. There are undenominational schools which are doing a good work, but we are responsible for our own. We often find that our great system of schools and churches among five races share in equal parts the sympathy of Christian benevolences with some one school over which our churches have no supervision and about whose economy they cannot know, and for whose teachers they have no responsibility; and that often in our churches some one institution outside of Congregational fellowship divides the benevolences of the year with the Association which has more than its hundred schools, besides its churches. There is much indiscriminate giving also to institutions which are not Congregational and which are not missionary in their relationships. This certainly is within the charter of Congregational churches if it seems good to them, and they so elect it, but it remains that if the Congregational churches could and would lovingly stand by and for the work which they themselves ordain and direct, one of their societies at least would have

more money for our Congregational work, less debt and less heartache.

We commend, then, brethren, to you, your own work which we carry on in your name.

From Southern California to Northern Alaska, on the reservations, in the mountains, among our own color and kin, and from Virginia to Texas, where are eight millions of souls to be saved, we plead the motives of the gospel that we may continue to take the power of God unto salvation. Rich harvests are ready after patient sowing of good seed. May we not hopefully invoke your continued and enlarged sympathy?

REPORT OF THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY.

REV. GEO. M. BOYNTON, SECRETARY.

Missionary Department.

A GLANCE BACKWARDS.

This Society was organized as the Massachusetts Sabbath School Society, in 1832. Within a few years the remaining New England and other States had adopted it as their agent. It gave aid to both Presbyterian and Congregational Sunday-schools until the "Plan of Union" was given up in 1852. After twenty years it appointed a few missionary agents in the Western States of New York, Ohio, Indiana, Illinois, Michigan, Wisconsin, and Iowa. Its principal work was in publishing and distributing question and library books for Sunday-schools. In 1862 it absorbed the Doctrinal Tract and Book Society, accepting the work properly suggested by that name.

In 1876, in accordance with the advice of the National Council, the Sunday-school missionary work was transferred to the American Home Missionary Society. In 1882, the fiftieth year of this Society, the same body advised that this work should be restored to it. From that period dates its new life, the beginning of its second fifty years.

ITS WORK FOR THE PAST THREE YEARS.

It is now twelve years since the Society set forth upon this new period of missionary activity. It began by emphasizing the idea of a distinctively Sunday-school missionary force working in

the needier parts of the land to plant, and in all parts of the land to strengthen and sustain, the Sunday-school work of the denomination.

It is glad of the opportunity to answer to this national and representative body the question, "What progress have you made"?

During the three years covered by this report, 1,463 new Sunday-schools have been organized by our superintendents and missionaries. The majority of these have been, as usual, in places destitute of other religious work or influence; some of them where we hope for, or have realized, permanent results in the growth of churches of our order. One hundred and ninety-one Congregational churches have thus within this period grown out of the schools planted by our agents directly, or as the result of their work and advice; *i. e.*, one church for every eight schools planted. Many other of these schools have been where we could only hope to meet the immediate need, with no prospect of growth or gain to our denomination, but where the good Shepherd would surely have us go, to look after his lost sheep. A smaller number have been held and aided by us, until some other denomination was able to organize a church where we could not, and they have built on our foundation. We have willingly left them the stones to build on, mortar and all.

It should not be thought for a moment that the whole work of our missionaries is in organizing new schools. There is an immense amount of pastoral work which they must do, for the reason that there is no one else to do it. We doubt whether there is an equal number of pastors in the land who make as many calls from house to house as do these men; calling, not upon the people of their parishes, but upon those whom they desire to reach. Incidentally they visit the sick, restore the fallen, and bury the dead. They have constant opportunities for evangelistic work, of which they gladly avail themselves and in which some of them have been wonderfully blessed in leading souls to the Saviour. They preach often in the smaller pastorless churches, and thus help our home missionary superintendents to hold the ground already taken. They carry on frequent correspondence with the superintendents of the schools which they have started, and keep them heartened for their work, as well as supplied for it with literature. They do what they can to secure some returns to our treasury from these

places, as well as from the older churches and schools of their respective districts.

The experience and testimony of our missionaries has been, uniformly, that there is no Sunday-school work to be done which they are prevented from doing because they represent a denominational society, rather than a Union organization. On the other hand, they constantly say, "The best Union work is the denominational work." We do not urge that the schools we plant be always called Congregational, but simply Sunday-schools, or Bible schools, which we gladly aid, and which, being planted and nourished by us, naturally drop their fruitage into our baskets. The well-born child is usually born into a family, and if it ever arrives at the self-conscious age is not compelled to decide what family it will adopt.

Of the general effect upon the Sunday-school work of the denomination, a comparison of its condition in 1883 and in 1894 is convincing. Then one sixth of all our churches made no report of such a department. At least 500 churches out of 4,000 were without Sunday-schools under their care. Now, except perhaps among the new recruits in the South, the Year Book shows very few churches, which make any report at all, which do not report a Sunday-school. Very few report that their children are sent out to board in Union schools, and in addition to this, the last Year Book shows 1,470 schools with 76,000 members, not reported in connection with any church, but under the care of our denomination. During these years, while the church membership increased 182,000, the Sunday-school membership increased 276,000. The army of those now organized for Bible study under our banner is over 750,000.

ITS SUPPORT BY THE CHURCHES.

The best indication of the interest of the churches is what they have done in supplying the means to prosecute the work. The income of the Society was: —

For the three years to 1886	$ 67,500
For the three years to 1889	117,500
For the three years to 1892	178,500
For the three years to 1895	219,500

The bequests, which were very small in all the previous history of the Society, have amounted, in the last three years, to nearly

$43,000, while the appropriation from the Business Department has been $13,000. (In the last seven years $25,000 has thus been transferred from business profits to missionary work).

Our receipts from contributions reached their highest point in 1893, being $56,694, and have fallen off a little over $2,000 each of the succeeding years, — $54,547, — $52,288. As long ago as 1886 the National Council asked the churches to raise at least $100,000 a year for this department of their work. This is the nearest point they have reached toward that mark. We have not thought it wise to ask that the mark be raised; we would rather that the money be raised up to this point. Then it is easy enough to raise the mark.

We are not in debt either to those employed by us or to those outside. This fact seems to be an agreeable one to our constituency. It is a fact, however, not at all because our wants are all supplied, or because we supply all wants, but only because we have denied all claims beyond those which we could meet with pence and not merely with promises.

We have clear proof that this, our solvent condition, works against us with some well wishers and even friends. "But you are not in debt," they say, "we must help those who are in debt."

Doubtless, the special efforts made in behalf of the societies which are in debt have lessened our receipts, as well as those of the other societies which are not. We have heard of several churches which diverted to these objects contributions which they had planned and voted to give to the Sunday-school missionary work in June last. Doubtless, also, the very special efforts to supply simultaneously from six to ten new colleges with endowments from this same constituency has diverted much water from the six rivers of God which flow out into all the land. There are two ways in which the immediate effect of this process may be felt; the water may be pumped in from some neighboring reservoir, or the volume of the stream may be lessened; *i. e.*, you may run in debt to the future in money unpaid, or you may run in debt to the present in work undone.

This is our limitation. There is need for several men where we can send only one. There are many openings for us into which we cannot go. Glance for a moment at some of these.

THE NECESSARY ENLARGEMENT OF THE WORK.

Our work needs to be enlarged in the great Northwest and on the Pacific coast. We could use twenty additional men to the greatest advantage, giving to some of them whole States and Territories, which are now only considered as annexes to others as large as they; putting others on smaller outlay into counties and similar sections of the land, to develop groups of schools which might be bound together for their united church life, when that should follow. But we have to turn not a deaf ear, but, what is harder to turn away, a very sensitive ear, from such calls, and look at the scanty stream which, on the human side, furnishes our power.

There is an absolutely essential part, which must fall upon the agency for the religious education of the young, in reaching and moulding the Christian habits of thought and life of the great masses of our foreign-born population and their children. We have been helping in the publication of papers, setting forth the principles of American Christianity in the German, Norwegian, Bohemian, French, and Italian languages. Each of these has been counted of more value than any one missionary, and as adapted to influence those beyond the reach of such a living agent. We wish we could do far more in this direction. We have only a half interest in one man fitted by birth and training to labor with special success among these people. One-half a German is all we are at present able to keep in this work, with one-half a Swedish missionary in prospect. We ought to have a dozen such men engaged in various parts of the country among these classes.

Our work in the South, too, has been full of encouragement among both the white and the black population. Both ought to be led on in a careful study of the Word of God and in ways of aggressive Christian work. We have only two superintendents in all that region, with part of the time of two men who are also in the service of the American Missionary Association. This force, if it is large enough to be called a force, needs to be trebled at once.

Then, too, the older States demand our aid. What would New England and the Middle States do if their own home missionary societies did nothing to maintain the church work among them? Beyond the hill towns, which have been falling off in population,

and which could not support their churches without missionary aid, there is a class of smaller villages and hamlets from which the earlier inhabitants, noted for their intelligence and virtue, have been replaced by an altogether different people, of lower intelligence and morality. Since the last council we have appointed a New England superintendent of our work. We need to supplement him with a number of local missionaries who, with the co-operation of our pastors, may look up the destitute fields and stimulate our churches to care for the out-stations and schools which these men may be able to organize and equip. Nor is there any part of our land, perhaps, which has opportunities of greater need and promise than Pennsylvania, in its rich mining fields and with its rapidly increasing population of foreign parentage.

Thus West, and South, and North, and the great interior States, abound in opportunities for this pioneer agressive work. Is there any other agency that can meet the demand so well as this? What shall we do with all these calls and claims? That is for the churches represented in this National Council to say.

BUSINESS DEPARTMENT.

During the past three years of depression of business throughout the country, the sales of the Business Department, both in Chicago and Boston, have maintained a gratifying figure, the last year showing an increase over that of the year before, and the average for the three years being larger than of the previous three years.

The Society has been increasing the number of its church helps and requisites, so that now there is scarcely anything needed by a minister, church, clerk, or treasurer which cannot be supplied in the latest and most improved form, with our own imprint.

The circulation of the periodicals has not materially changed. Two new courses of study have been added in response to a demand from the schools for something independent of the International Lessons; these have a moderate sale, but the Series of Helps covering the International Lessons were never more popular than at present, and the issues of the Society, improved in many ways year by year, were never so generally acceptable as now.

LIST OF PUBLICATIONS, 1893, 1894, 1895.

THEOLOGICAL AND GENERAL DEPARTMENT.

	Price.
The Congregational Year-Book, 1893, 1894, 1895	$1.00
Minutes of the National Council, 1892	.75
Letters on Baptism. By Rev. Edmund B. Fairfield	.75
Baptism as Taught in the Scriptures. By Prof. Rhys R. Lloyd	.75
Story of the Pilgrims. By Rev. Morton Dexter	1.25
Talks on the Veranda in a Far-away Land. By Rev. Chas. C. Tracy,	1.25
My Life and Times. By Cyrus Hamlin, D. D.	2.50
Life of James Powell. Edited by H. Porter Smith	1.00
Two Volunteer Missionaries. By S. W. Pond	1.25
Father Eells. By Rev. Myron Eells, D. D.	1.25
The Days of Prince Maurice. By Mary O. Nutting	1.50
Robert Hardy's Seven Days. By Rev. Charles M. Sheldon	.90
Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Japan, and China. By Frances Gulick Jewett	1.25
The Mary Lyon Year-Book	1.25
Walker's Concordance. By Rev. J. B. R. Walker. Leather, $3.00; cloth	2.00
The Pilgrim Pastor's Manual. By Rev. Geo. M. Boynton, D. D. Gilt, $1.10; cloth	1.00
The Model Sunday School. By Rev. Geo. M. Boynton, D. D.	.75
Home Classes; or, the Home Department of the Sunday School. By M. C. Hazard, Ph. D.	.75

SUNDAY-SCHOOL DEPARTMENT.

SENIOR LIBRARY BOOKS.

Richard Bruce; or, The Life that Now Is. By Charles M. Sheldon,	$1.50
At Mount Desert. By Mildred Fairfax	1.50
Bertha's Summer Boarders. By Linnie S. Harris	1.25
Comrades. By Fannie E. Newberry	1.25
House on the Beach. By Julia McNair Wright	1.50
Jack Junior. By Sally Campbell	1.50
Lonely Hill and its Possibilities. By M. L. Wilder	1.50
Mississippi Schoolmaster. By Henrietta Matson	1.00
Prince Rupert's Namesake. By Emily Weaver	1.50
Patty's Granduncle. By Mrs. Helen Pearson Barnard	1.50
The Twentieth Door. By Rev. Charles M. Sheldon	1.25
Endeavor Chris. By Isabella T. Hopkins	1.50
Garret Grain. By Mrs. Frank Lee	1.25
Fanny's Autobiography. By Mrs. M. E. Drake	1.25

	Price.
St. Rockwell's Little Brother. By Mrs. Harriet A. Cheever	$1.50
Gee's Trap. By Mrs. Josephine R. Baker	1.25
Kings and Cupbearers. By Prof. Geo. Huntington	1.50
The Green Garnet. By Natalie L. Rice	1.50
Ruth Prentice. By Mrs. F. T. Thurston	1.25
Almost a Genius. By Adelaide L. Rouse	1.25
The Boynton Neighborhood. By Faye Huntington	1.00

PRIMARY LIBRARY BOOKS.

The Twins and their Texts. By L. Amelia Wilder	$0.75
The Dotty Series. By Kate W. and E. M. Hamilton. 6 vols.	2.00
Jacky Lee. By Mrs. Harriet A. Cheever	1.25
Snowed In. By Willis Boyd Allen	1.00
Little Jolliby's Christmas. By Mrs. Harriet A. Cheever	.50
Home Series. By Alice Hamilton Rich. 6 vols.	1.50

SUNDAY-SCHOOL PERIODICALS.

INTERNATIONAL LESSON HELPS.

Monday Club Sermons, 1893, 1894, 1895. By the Monday Club	$1.00
Pilgrim Teacher. Edited by M. C. Hazard, Ph. D., and Rev. J. L. Kilbon. Per year	.60
Pilgrim Quarterly. Senior. Edited by M. C. Hazard, Ph. D., and Rev. J. L. Kilbon. Per year, with music	.20
Per year, without music	.16
Pilgrim Quarterly. Intermediate. Edited by M. C. Hazard, Ph. D., and Miss Anna F. Burnham. Per year, with music	.20
Per year, without music	.16
Pilgrim Quarterly. Junior. Edited by Miss Anna F. Burnham. Per year	.16
Pilgrim Lesson Leaves. Senior. Per year	.08
Pilgrim Lesson Leaves. Intermediate. Per year	.08
Pilgrim Lesson Leaves. Junior. Per year	.08
Little Pilgrim Lesson Pictures. Per year	.16
Home Study Slips. Edited by M. C. Hazard, Ph. D., and Rev. J. L. Kilbon. Per year	.08
Written Examination Papers. Per year	.04
Outline Bible Studies. Supplemental. Per part	.04

OTHER COURSES.

Life of Christ. Bound volume	$0.30
Life of Christ. Quarterly	.08
Life of Christ. Cards. Quarterly	.04
History of Israel. Two years' course. Per quarter, .08; per year,	.30

SUNDAY-SCHOOL PAPERS.

	Price.
The Wellspring. Edited by Willis Boyd Allen. Per year . .	$0.50
The Mayflower. Edited by Mrs. J. H. Boynton. Per year . .	.25
The Little Pilgrim. Edited by Miss Anna F. Burnham. Per year,	.20

CHURCH AND SUNDAY-SCHOOL REQUISITES.

Pilgrim Sunday-School Record Book (20 classes)	$0.75
Pilgrim Church Treasurer's Book	1.50
Pilgrim Sunday-School Treasury, 1894, 1895. Per 100 . . .	2.00
Pilgrim Almanac	.02
Letters-Missive. Forms A, B, C, D, E, F. Per dozen . . .	.50

THE MISSIONARY OBLIGATIONS OF OUR CHURCHES AND THE REASONS FOR GREATER LOYALTY IN SUPPORTING OUR SIX CONGREGATIONAL SOCIETIES.[1]

BY SAMUEL B. CAPEN.

Our missionary obligation is the most solemn question of the hour, and we can feel sure that it comes nearer than any other to the heart of our Master.

Have we not reached a new appreciation of its breadth and comprehensiveness? After all, the distinctions we make about the foreign and home fields are purely artificial and not to be found in the Bible. Wherever there is a soul in need, whether he lives in New York or Chicago, Peking or Calcutta, there the marching order of Christ has been carrying us. We have recognized the importance of saving the children, and we have the pioneer society. We have planted the church early in the new community, and thus fought the devil in the saloon and the brothel at short range. We have provided the permanent church building and parsonage, and we have aided more than eight thousand men to enter the gospel ministry. We have given as no other denomination for the Christian college and school. We have helped to lift the despised races, and all through the South a nobler, purer manhood and womanhood is at hand. We have crossed the seas

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and planted the cross in the darkest places, and the glory that streams from that cross is lighting the world. This magnificent, world-embracing work is one, and no part of it can be dispensed with. It must be sustained as a whole, or else the whole will suffer. There is no antagonism anywhere, and what helps one is seen to help all. When the American Board applied to the Massachusetts Legislature for a charter, the objection was made that "we have no surplus of religion to export." The all-sufficient reply was that "religion is a commodity of which the more we export the more we have." And the contrary proposition is equally true, that the more we have the more we export. As Congregationalists we have a right to be proud of our missionary organizations and of the perfect harmony that exists between them all.

The question of loyalty is more necessary for Congregationalists to consider than for any other body of Christians. Every other denomination in its very name differentiates itself from all others, and lays emphasis upon its own peculiar characteristics, as Baptists, Episcopalians, etc. But Congregationalism in its very name stands for breadth and not for any single and special doctrine. We are trained to this thought, and it is well; but do we not need to be reminded again and again of the danger that in our breadth we are apt to neglect our own work?

The question is more vital now than it has been for a generation, at least. Several of our societies are in debt, and all of them are in the most desperate need of larger gifts to do the larger work which is imperatively demanding to be done and done at once. The Otis and Swett legacies, which for several years have been used to supplement the regular gifts of the churches to the American Board and the Home Missionary Society are nearly exhausted, and a score of men like S. D. Warren and Ezra Farnsworth and W. O. Grover and Col. Fairbanks, who gave so generously and so constantly, are no longer with us. We have come to a crisis in our missionary work, and we must counsel together if we would prevent disaster all along the line.

The Facts.

As a help to the discussion, let me say that it is believed that only a little more than one half of the gifts of our church mem-

bers go to the support of our own missionary societies. The new Year-Book says: gifts for the six societies and ministerial aid, $1,515,344; given in table marked "other gifts," $674,767; total, $2,190,111. The amount given the societies is susceptible of proof and is reasonably accurate; but multitudes give to outside objects who never make a report of it to any church treasurer, and the amount of which, therefore, never finds its way into our tables of statistics. These outside gifts, it is believed, cannot be less than a million of dollars annually.

I. *A larger proportion of our gifts should go to our six societies.* With this thought before us, the first suggestion I would make upon the question proposed is that we need to urge in every possible way, from the pulpit, at the conference, and in the press, that good business and common sense declare that money given to our own missionary societies, whose work is publicly and constantly open to review by a whole denomination of givers, is the money least likely to be wasted and most likely to bring permanent results. The world learned long ago that organization gives efficiency and power, and money that helps to support organized work, as a rule, shows the largest returns. The average American is a very practical man, and he wants to have something to show for his money.

It is self-evident that the men who care for our societies, and whose home and field secretaries and missionaries are experts in their various fields, can invest money for Christ's kingdom to better advantage than the inexperienced. The Church is the divine institution, and the ministry is divinely ordained. The work our societies are doing is just along these permanent lines, which have been marked out for us in the New Testament. There is something very attractive, I know, to a certain class of minds in the appeal not to be narrow and sectarian in their gifts, but such breadth is usually at the expense of efficiency. The money, if not wholly wasted, might be used to better advantage. Of course, I do not refer here to that which is given for city missions, and the seamen, and for Young Men's Christian Associations, all of which is organized work, and for all of which, as Congregationalists, we are bound to do our share, but to the money that flows, so much of it, into independent and irresponsible channels. The most successful business to-day is that which is best organized and which makes every department contribute to one end. Without

this there is waste and loss. So in missionary work, that is most successful which is best organized and which is responsible. The words of Prof. Phelps are timely: "I work Congregationally because I must work somewhere, and am neither wise nor strong enough to work alone, and am not such a fool as to throw away nine tenths of my power for good by trying to work in ecclesiastical solitude."

Illustrations to show this waste might be given without number from our brethren in the field. But I go outside of them for all this purpose to-day, and take one given at the recent National Conference of Charities and Corrections by Rev. L. P. Ludden, of Lincoln, Neb. We all remember the extreme suffering in that State last winter. Its citizens organized throughout the State committees of investigation, and all worthy cases were reported. Supplies poured in from all over the nation; coal was given free at the mines and laid down in Nebraska at fifty cents a ton. Other goods were transported without charge. This was accomplished by charity organization. But while this magnificent system was in operation, thousands of dollars were sent from the East directly into the field to people who bought coal of merchants at seven dollars per ton, when the State organization obtained it free and, paying no freight, was laying it down in Nebraska for fifty cents a ton, and was ready to give it away as fast as they got money to obtain it at this rate. Other supplies bought with money sent from the East otherwise than through the State organization were procured at a similar loss. The committee was able to meet all cases of need. Hundreds of letters were sent East describing cases of suffering that existed, but of the hundreds that were returned to the State committee for investigation, there was not a case that had not been discovered and relieved before the returned letter had reached Lincoln. *One dollar given through the organization went as far as fourteen dollars given to the individual!*

It makes one groan to think of the money that is practically wasted by putting it into the hands of men of whom we know little, who are responsible to no corporate body, who make meager reports, and who are really experimenting in various channels, when we have such magnificently organized societies where there is practically no waste. Does any one say that this is a narrow policy? I reply that it is the same narrowness that deep-

ens the channel of the little mountain stream, saving the water that else would scatter to the right and left without force or power, and making instead a powerful stream which will turn the wheels of our factories and make them throb with life.

"It is stated that an Israelite owning a cat was disturbed by the comments of his friends on its disreputable and famished appearance. Calling his boy, he sent him for a pound of meat, which the cat promptly devoured. 'Jacob,' said he, 'weigh the cat.' It weighed one pound. 'That accounts for the meat, but where is the cat?' We have an abundance of records of Christian activity in the past, in which we can account for the meat; but when it comes to the 'cat,' that is, the vital organism that should assimilate all this material and reproduce it in Congregational churches and Sunday schools, we cannot find it." The business-like way to the condition of things described is to *make sure of our regular missionary societies first*, and stop the waste. Let every one of us at the beginning of the year plan our benevolences, making out a list and putting the six regular societies in proper proportion first in the list, and giving three quarters of all we have to give to them. If our present contributors would adopt this plan, *every debt of all our societies would be paid, and they would have the money in hand to make an advance all along the line.* This is exactly what we would do in business — we would push the departments that were making the most money, and close up, if necessary, those that did not pay. Why not apply the same common sense to God's business that we do to our own? We have a proverb that says, "Not only is he idle that is doing nothing, but he is idle that might be better employed." I would like to suggest another to our church members: "Not only is he wasting that throws away his money, but he is wasting that might use his money to better advantage."

II. *Every church should give each year to each of our six societies.* We need to arouse a spirit of denominational loyalty, the test of which shall be a gift from every church every year for each of our six missionary societies. No excuse from this course should be received.

That you may all fully appreciate the present neglect, let me call your attention to the following figures of our own 5,342 churches last year: —

	Contributing Churches.	*Gave Nothing.*
American Board,	2,921	2,421
Home Missionary Society,	3,505	1,837
American Missionary Association,	1,801	3,541
Church Building Society,	2,378	2,864
Educational Society,	1,042	4,300
Sunday School and Pub. Society,	2,897	2,445

But of this last item of 2,897, only 1,024 churches are such as remembered this society, the balance, 1,873, being Sunday schools, Christian Endeavor Societies, etc. Only 961 of our 5,342 churches gave to all of the six societies last year, or 18 per cent. Does that represent our loyalty?

While we have no controversy with those who prefer their forms and ritual and their ecclesiastical machinery, we believe in the simple polity of the early New England church. It seems to us to be "common sense in religion." The genius of American institutions and of our church organization are one and the same. It is the church of the people, for the people, and by the people. We believe in the independency of the local church and in fellowship with other churches. There is no danger about the former, but do we not need most constantly to lay the emphasis upon the latter? A closer fellowship, a moving together, steadily, loyally, enthusiastically, is our great need. And *the common bond*, next to loyalty to a personal Christ, *should be the missionary work of our six societies.* If the little church cannot give as a whole more than one dollar to any society, let it do what it can, and feel that it has a personal share in the work. It will then no longer be small, for it will be connected by a sixfold cord with missionary work in all the earth. It has put on the uniform of the King by doing service "in His name." *Some amount in the Year-Book columns credited to every society should be the pledge of fellowship, without which no church ought to consider itself in good and regular standing.*

Any pastor settled over a church which will not make an earnest effort to remember our six societies every year should remember that if some institution has given him the title of D. D. it does not stand in his case for Doctor of Divinity, but for Denominational Disloyalty. I have recently heard of a new illustration in one of our wealthiest metropolitan churches. When the missionary contributions of the church for another year were being discussed in

committee the pastor proposed leaving out one of our six societies, and not one of the smaller either. On being remonstrated with, his reply was, "Brethren, you do not realize how many appeals come to me from every direction." This Doctor of Divinity placed this legion of appeals of all sorts and kinds on the same plane with the organized work of the denomination. I call that, and you call that, denominational disloyalty. Think of a Methodist or Baptist or Episcopal clergyman arguing such a question in this fashion!

Let no one fear that in putting the emphasis on denominational missionary work it will in the least blind our eyes to the ultimate motive for it all — loyalty to Jesus Christ, and fidelity to his last marching orders to "disciple the nations." Did the veteran in the Sixth Army Corps, with the Greek cross upon his banner and the memory of the brave Sedgwick as an inspiration, fight less gallantly for the old flag because of his division badge? Christ's message to go and give to all who need must ever be the controlling motive. We can never forget that our ancestors six hundred years ago were savages, and that we have an infinite debt, therefore, resting upon us to-day. It is downright selfishness to forget any brother of ours in all the earth. We are in honor bound as a denomination to stand by our representatives at the front who have gone with our commission to flash the gospel light that streams from the cross into the slums of American cities, into the godless life of the saloon-cursed towns on the frontier, and the midnight gloom of the Dark Continent. A very little girl was seen recently carrying a baby in her arms so heavy that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" "No," was the reply, "he isn't heavy; he is my brother." When we think what Christ has done for us and that all the world are our brethren, it will not then seem a heavy burden to give to it the gospel.

III. *Every member should give through his church.* We have seen that instant relief would come to all our missionary societies without the addition of a single cent to the money now given if our church members would change the proportion of their gifts, giving less to outside objects and stopping some of the waste, or at least putting their money to a wiser and better use. We have also seen that a second method of help to all our missionary treasuries is within our power if we can arouse a denominational loyalty, which

would lead every church to give something every year to each of our six societies. But we want to go further than this, and reach not only every church but every individual member of every church, and lead him to an increase in his gifts. While we feel at times much complacency at what has already been accomplished in missionary work during the last fifty years, is it not insignificant compared with what might have been done? When we see how lavishly money is spent for luxury, is it not fair to say that we have really only been "playing at missions?" 583,539 members gave last year to the six societies $1,488,575, or an average of $2.55 per member, or less than five cents per week! These figures are taken from the benevolent columns of the Year-Book, which include both the receipts of the societies and gifts to similar objects.

As we are nearing another century and there are still one thousand millions of the population of the world who know nothing of Christ, is it not time to get down to more thorough and systematic and individual work? Among all the plans proposed for enlarged giving there seems to be nothing yet devised so comprehensive, and yet simple and inexpensive, as the Extra-Cent-a-Day Band movement. Started two or three years ago by Mr. S. F. Wilkins, president of the Howard National Bank of Boston, it has been steadily gaining in public favor. As its name indicates, its purpose is to have every one, so far as possible, *add to their present giving an extra cent a day*, to be distributed between the foreign and home fields. At first sight some might say that this plan seems small and petty. But wait! 600,000 members in our Congregational churches giving each an extra cent a day would give $2,190,000 additional money to our missionary societies. Would this be small? Furthermore, if our Congregational churches would adopt this plan unitedly, it would soon spread to other denominations. If the 15,500,000 members of Protestant evangelical churches should take up the plan, it would give an additional $56,000,000 for missionary work. These churches are now giving outside of local missions only about $12,000,000. Would multiplying the missionary income five times be small? The acorn is small, but it holds the oak. There are, of course, a few in our churches to whom this additional amount would be too great a burden, but the number is comparatively small. There are a thousand little economies that could be practised by most which would be all-sufficient for this increased gift for Christ's cause.

This plan has already, for substance, been unanimously recommended by the committee on systematic benevolence of the State Association of Massachusetts and accepted by that body. Let the National Council give its approval to the cry, "Every one, every day, an extra cent," and if our churches will take it up the money question, which is the "burning question," will be solved. Here is a better way than any church fairs, or concerts, or picnics to get the money walking steadily into the missionary treasurer's hands, and with a cheery voice saying, "Here am I; spend me." *

This time seems especially propitious to push this movement for larger and more universal giving in all our churches. Two years ago Dr. F. E. Clark, at the Christian Endeavor Convention at Montreal, inspired the young crusaders with a new zeal for missions, and as a result of this 5,551 Christian Endeavor Societies, or one eighth of the whole number, have already become definitely enrolled in the work. Last year these young people gave to home and foreign missions $149,719, and for "Christ and the Church" in other ways $190,884 more, or a total of $340,603; and they are pushing on to much larger things in the future. As was said at the Boston Convention, "C. E." must no longer stand for "Coppers Exclusively," but for "Cash Eternally," and for such systematic giving that a missionary debt in any of our societies shall no longer be a possibility.

Furthermore, the effect of such united effort, which would mean by a necessary result more universal prayer, would certainly be felt by those to whom God has intrusted large wealth or large abilities to accumulate means. The larger gifts of the favored few added to the little gifts of the many would speedily solve the whole missionary problem of the world. As an illustration, it is interesting to remember that Hon. Alpheus Hardy started in life to be a minister of the gospel, but was compelled by ill health to give up study. For a time his disappointment was bitter, but soon a great light fell upon him. He saw that a sacred calling was open to him. With rapture he cried, "O God, I can be thy minister! I will make money for thee, and *that* shall be my ministry." Thenceforth he felt himself to be God's man, and as much chosen and

* Any church or individual wishing further information may apply to S. F. Wilkins, Newton Centre, Mass. He will gladly furnish envelopes, etc., free of charge.

ordained as though preaching the gospel from the pulpit. Let us encourage a plan which would necessarily create an increased missionary spirit, and as a result give us more of such wealth for Christ's Kingdom. We need more consecrated money-makers in all our churches.

IV. *No new machinery is needed, but pastoral enthusiasm.* But the question may be asked: Do we need any new machinery to bring about such a change in the proportion of our present gifts and such increase of giving from all as is here described? What is the machinery at present available? As already noted, we have our missionary work divided, with each part in harmonious relations with every other. The secretaries, the executive heads of these societies, are among the most efficient men in our denomination. Our field marshals and missionaries at the front are generals. They should be considered among the foremost citizens of the republic and the world. They are saving America as much as Grant or Lincoln. The deeds of these men and the results of their work are told every week and month by magazine and leaflet, and the religious and secular press. Acts of heroism and self-denial of which the world is not worthy are given widespread circulation for all. Nothing better is wanted here certainly. Then we have State Associations and conferences, missionary rallies and anniversaries, where these great missionary needs are stated and the work reviewed. Again, there seems no need of anything further here.

Where, then, is the difficulty, if any? May I repeat what I said at Saratoga in 1887, that in too many cases pastors are fast asleep with regard to the great missionary movements of the day and of their obligations to them? You never see them at any missionary meeting; you never hear them preaching upon these great themes; and as far as possible at the conference they compress the time given to missionary interests. I believe any pastor can in a short time, if he will, arouse and kindle the spirit of benevolence among his people, even to self-denial and sacrifice. Let him preach missions; let him wake up, and the church will wake up. It is said that only about one fourth of our church members take either the denominational papers or the missionary periodicals. Where will the other three fourths get their information and their inspiration, then, except from the pulpit? If our pastors would only read carefully the literature so freely fur-

nished by our societies, and then tell of the awful need of the world and the open doors everywhere, of the sure return in this world and the next of every dollar invested; if out of full hearts they would plead that God and humanity and country demand the interest of all, pocket-books would be opened and the Lord's treasury would be full. What our churches need is consecrated leadership, and the pastor of the local church must be that leader. Josh Billings has said, "If you would train up a child in the way he should go, you must walk once or twice in that way yourself." The same principle is true in churches. *An interested pastor means an interested church;* an indifferent pastor means an indifferent church.

We glory in the story of Lexington and Concord and the brave deeds of the men of that generation. But who was it that suggested the organization of the "minute men" of Lexington? Who was it that all through Middlesex County was the master mind, urging, counseling, inspiring all? Read the records of those early days and you will find that it was Rev. Jonas Clark, the village pastor. So the pastors of this generation, if they only will, may be the leaders in this holy war for the Republic and for the kingdom of God in all the earth.

There is especial occasion for the pastors to be interested in these days, when the use of the weekly offering system has become so widespread. We believe in it because it is systematic and scriptural, but there is great danger that it may become a piece of machinery without any heart. To prevent this, should there not be at least six Sundays in the year when special contributions should be taken for the six societies, and the pastor in some way should lay emphasis upon this work? The machinery of our Congregational system is all right; the need is for our pastors to work it. Many of them ought to ponder the words of Gen. Armstrong to a fellow-laborer: "Success can come only through crucifixion. Be a catapult, a battering-ram; keep right on; you may burst, but if you should, remember the scattered fragments of your consecrated soul will be reunited in paradise."

I have been trying to show, first, that a change in proportion in our present gifts would save waste, and enable all our societies to carry on their present work without fear of debt and with a chance for an advance all along the lines; secondly, that not only every church should give every year some gift to each of our six

societies as a pledge of loyalty, but, thirdly, that each individual should be reached and urged to increase his gift, and that the Extra-Cent-a-Day plan provides a feasible, simple method for accomplishing this; fourthly, that our pastors should lead off with courage and faith in a movement which might speedily evangelize the world.

V. *The home expenses of our churches are out of proportion to our missionary gifts.* May I go just one step further and call attention to another table of figures in our Year-Book which should be carefully considered? We read, "Total benevolent contributions for 1894, $2,190,111; home expenditures, $7,035,307."

Is it not true that in many cases we are spending more for home expenses than is justifiable, and that this is at the sacrifice of our benevolent work? Do we not put too large an outlay into stained glass windows and elaborate furnishings and artistic choirs, far more than is right so long as there are such multitudes of people who have never yet heard the Master's name? Can he look with much interest upon worship in such conditions, if it is at the expense of those who are wandering afar off? Here certainly is a place for practising self-denial that we may have more to give. Should we not enjoy plainer surroundings if we could feel that, because of these, out on the prairie and in the dark belt of the South and across the seas Christ was being preached and light was coming to darkened souls? If there could be a change at this point there would be less reason than there is now in the charge often made in our cities that the church is a close corporation and cares nothing for the poor. Comparing the total figures of 1892, the year of largest giving, with 1894, it appears that the benevolent contributions have fallen off *pro rata* twenty-three per cent, while the home expenditures have fallen off only eight and one half per cent.

One of the greatest perils to our nation now is the class distinctions that have grown up, and which our expensive churches and lavish expenditures have done something, at least, to foster. Here the layman is largely at fault, and here is his opportunity again to change proportions. We have been going through a period of business depression, and the power of many to give has been seriously crippled. But have not too many of us done most of our economizing in our gifts, and gone on with our local churches and home expenditures on much the old scale? Certainly the first place

for a Christian man to economize should not be his missionary gifts. The last place, usually, where men curtail expenditures is in the education and care of their children. Our missionary work should be considered as the child of the Church, dependent upon it for life and growth. As patriotism that does not sacrifice is an imitation, so is religion. Let us practise more self-denial in the "home expenditure" column, that the "missionary" column may be increased.

Finally, brethren, let me say that Congregationalists are to do their part in conquering the world only as they are *a missionary church*. When this spirit begins to flag, then we begin to die, and we deserve to die, for we are then becoming disloyal to Jesus Christ. We may listen to *Te Deums* sung in our churches and to the sermon as it is preached from the pulpit, but it will be mockery to Jesus Christ unless we are willing to sacrifice our ease and comfort that his name may be known to the poorest and meanest and most degraded in all the earth; and there is no time to be lost. Dr. William Hayes Ward tells of a hard-looking beggar who once called upon a clergyman and wanted something to eat. The minister looked him over, and, thinking he would try and do him some good, said: "I will give you bread if you will do your part. Can you say the Lord's Prayer?" "No," said the man, "I cannot." "Well, repeat it after me, and when you learn the Lord's Prayer I will give you something to eat." Then he began, "Our Father." "Did you say 'Our Father?'" asked the beggar. "Yes," replied the minister, "Our Father." "Do you mean your Father?" asked the beggar. "Yes, my Father." "My Father, too?" asked the beggar. "Yes," said the minister, "say it, 'Our Father, which art in heaven.'" "But if he is your Father and my Father," said the beggar, "then you and I are brothers." "Yes, I suppose so," said the minister. "If you are my brother," said the beggar, "then cut me that bread quick and cut it thick." Brethren, a thousand millions of people in this world want the "Bread of Life." Let us hasten to give it to them quickly and generously.

State.	No. of Churches in 1894.	No. of Churches contributing to all of the Six Societies.
Alabama	94	2
Arizona	4	0
Arkansas	4	0
California	196	8
Colorado	57	7
Connecticut	315	152
District of Columbia	6	2
Florida	60	0
Georgia	79	0
Idaho	7	1
Illinois	326	89
Indiana	51	3
Indian Territory	4	0
Iowa	314	63
Kansas	187	13
Kentucky	14	0
Louisiana	36	0
Maine	239	27
Maryland	5	2
Massachusetts	589	242
Michigan	343	19
Minnesota	206	34
Mississippi	8	0
Missouri	83	11
Montana	11	0
Nebraska	186	18
Nevada	1	0
New Hampshire	191	41
New Jersey	35	6
New Mexico	5	0
New York	290	37
North Carolina	29	0
North Dakota	73	3
Ohio	254	58
Oklahoma	63	1
Oregon	52	2
Pennsylvania	109	0
Rhode Island	34	9
South Carolina	5	0
South Dakota	151	13
Tennessee	31	0
Texas	17	0
Utah	10	0
Vermont	203	53
Virginia	2	1
Washington	113	2
West Virginia	2	0
Wisconsin	233	33
Wyoming	15	0
Total	5,342	961

REPORT OF THE COMMITTEE ON MINISTERIAL RELIEF. [1]

To the National Council of the Congregational Churches of the United States:

Honored Brethren, — The record of the past three years contains much that is encouraging. The fourth resolution on the subject of Ministerial Relief, adopted by the Council at Minneapolis, was as follows: "That we encourage the committee to be appointed for the ensuing three years to use such active measures as may seem to them wise and necessary for the furtherance of these ends, pledging to them practical co-operation and substantial assistance." In accordance with this and with our own sense of the demands of the work, your committee, by earnest persuasion, induced the Rev. N. H. Whittlesey, who while pastor at Evanston, Ill., had taken an active part as a member of the committee for the preceding three years, to devote his whole time to the furtherance of this good work, as its secretary.

Establishing his office and home at New Haven, Conn., he entered upon his new duties, Nov. 1, 1892. He has addressed the State association or conference of every northern State from Maine to Kansas, some of them more than once; has preached and taken collections in church services or prayer-meetings in 244 churches; has addressed many Sunday schools and Christian Endeavor societies, and some local conferences; and, where pastors judged it wise, has sought interviews with individuals of large means and benevolence. Though visiting churches in groups so far as possible, and exercising a wise economy of travel, he has traversed a total of over fifty thousand miles. The Congregational clubs of Boston, Portland, Dover, and Brooklyn, recognizing the promotion of Congregational interests as one of the objects for which they exist, have enjoyed evenings of great interest and profit in which the obligations of the churches to the veterans were presented, not only by our Secretary and other ministers, but also by eloquent lawyers and able business men.

A liberal yet judicious use has been made of postage and of printer's ink. No attempt has been made to keep a record of strictly personal, autograph letters and postal cards, which of course

[1] Page 15.

run into the thousands. But of circular letters, to pastors or church clerks, signed by hand and sent under letter postage, there have been 7,760; of the printed report read at Minneapolis, 5,000; of other printed circulars, 9,500; so that there have been sent out to the churches a total of 22,260 communications, besides the personal written letters and the standing advertisements in our leading denominational publications. Perhaps the most unique and serviceable bit of printing has been a hymn composed by the Secretary, and printed with a familiar tune on one side of a card, distributed in the pews for use by the people as the congregational hymn before sermon, and with a subscription blank on the other side, on which they may conveniently express the extent of their interest in the work, at the close of the sermon. These cards, and little leaflets explanatory of the work, have been distributed by the Secretary or sent on application, to pastors and other officers of churches, ladies' missionary unions, etc., to the number of 71,000 cards and 68,000 leaflets. Care has been taken to gather up from the pews any literature not used or taken home, so as to avoid waste. Hence our seed-sowing has not been wasteful, though the total, 161,000 copies, has been liberal.

WHAT OF THE HARVEST?

Considering that this is a new enterprise, of which laymen and even pastors have but recently begun to hear; that it publishes no regular official organ, and holds no anniversary meeting; that it seems to put an additional burden upon churches that feel overburdened already; that all our old established missionary societies have been in desperate straits, requiring special assistance from their supporters, and that the whole country has been under unusual and continuous financial stress during most of the time since the last Council — considering all these circumstances, the results are certainly encouraging. To a commendable extent, pastors and church committees have opened the way for a presentation of the subject, and the Lord's people have responded with a laudable generosity. Perhaps their own losses and uncertainties have quickened their sympathies. Possibly some were stimulated to unusual benefactions by the speaker's intimation that if they would do this once, handsomely, they should see his face no more. But the principal source of the measure of success thus far achieved has been the conscientious and self-denying liberality of

the same faithful Christian people who are the reliance of all our benevolent and missionary enterprises. One of these, a lady west of the Mississippi, has given one thousand dollars. Eight have subscribed, conditionally, five hundred dollars each; and although the financial stringency made it impossible to secure the stipulated number, four of these pledges have been paid in cash, and at least one more will be. One hundred dollars is a favorite sum with the larger donors, giving us a list of thirty-seven pledges of that amount, nearly all paid.

But the bulk of our receipts has come in small amounts, even down to the children's pennies. The total received by Treasurer Forbes from churches and individuals, from Sept. 5, 1892, to July 31, 1895, was $35,919.66; from two legacies, $32,099.20; total receipts aside from interest, $68,018.86. Salaries of the Secretary and Treasurer, travel, hotels, restaurants, postage, expressage, printing, advertising, and all other expenses, $11,578.63. Net receipts, $56,440.23. After adding small amounts of interest on bank balances, and deducting sums paid out for the immediate relief of specially needy cases designated by the donors, there is left a net increase of assets of $55,960.69. In other words, the total fund reported to the last Council was $25,619.65. When the books closed, July 31, preparatory to the present Council, it was more than three times that amount, or $81,580.34.

The receipts of August and September, not included in the Treasurer's report, make the fund actually in hand to-day not less than $82,500.

But this is not the whole statement. To this sum in hand it is proper to add, as a result accomplished by the last three years' work, the amount still to come to us from the Ford legacy, which will probably be about $24,000. In hand, then, and in sight, or practically assured to us, we have a total of $106,500.

The only churches from which there have been received in the three years actual cash payments exceeding one thousand dollars each, are the Pilgrim Church of St. Louis and the First Church of Hartford. For the six years, including in a few of the later instances subscriptions not yet paid, the roll of honor in probable order of amounts down to one thousand dollars would read as follows: Broadway Tabernacle, New York; Pilgrim, St. Louis; South, Chicago; Oak Park, Ill.; First, Hartford; Union Park, Chicago; Redeemer, New Haven; and the Eliot church of

Newton, Mass. Next below the thousand-dollar line would come Plymouth, Minneapolis; Asylum Hill, of Hartford; Evanston, Ill.; and the Union church, of Boston. No doubt many congregations whose contributions are smaller have given as generously in proportion to their means.

The first legacy to be received since the original Knowles bequest was from the late Mrs. Ellen Price Jones, member of a Welsh church in Pittsburg, Penn. It brought us $99.20, which will be somewhat increased.

Prof. Corydon L. Ford, M. D., LL. D., was for forty years professor of anatomy in the University of Michigan, and had a national reputation among physicians as the ablest teacher of anatomy in the United States. He and his good wife, whom he survived for about a year, having considerable property and no children, had often conferred together about the best use to be made of the means which God had intrusted to them. He was always a generous but extremely modest giver to all our Congregational societies, and during the last year of his life he probably gave away over forty thousand dollars, without betraying even to the officers of the societies the source of these benefactions. Feb. 22, 1894, he wrote a brief and modest letter to our Secretary, asking about the conditions on which help could be obtained from our fund; its relation to the Michigan fund, whether it could assist a case of need in Michigan, etc. It was not clear from the letter whether the writer was an aged home missionary, fearing that he might be compelled to apply for aid, or a benevolent man in doubt whether to give to the State or the National fund. The letter was answered fully and frankly, and literature on the subject was also sent. The latter supposition proved to be correct. The good doctor solved his problem by giving to both; bestowing upon the Michigan Ministerial Relief Fund, $6,000 from his own individual property, and bequeathing to the Trustees of the National Council one half of Mrs. Ford's estate, from which we have already realized $32,000, and expect perhaps $24,000 more. Thus from Michigan, emphatically a home missionary State, where struggling little churches abound, and where meagre salaries for pastors are the rule, — from this quiet, observant, generous Christian man in Michigan there has come this great and unexpected addition to the funds for worn-out missionaries in Michigan and throughout the land. A photograph has been received, to be included in the published Minutes

of this Council, which will bring before us the rugged, sagacious, kindly features of this beloved physician, and perchance may suggest to others, laymen or ministers or honorable women not a few, to go and do likewise.

Turning now to the other side of our work, the disbursement of our annual income, it appears that for the first triennial period assistance was rendered to six beneficiaries, to the extent of $850; during the second, to 12, $1,919; during the last three years, to 31, viz.: 21 ministers, 9 widows, and one orphan daughter of a minister, to the total amount of $5,331.42. Our present roll numbers 22 receiving an average of $91, each, with several very pressing cases waiting.

Very interesting and touching are some of the histories that come to us. A widow, eighty years old, writes of her husband's early struggle for an education, when, an orphan boy in Vermont, he went to the academy with only a box of provisions, a few books, and twenty-five cents, and with his buck-saw worked his way through academy, college, and theological seminary; of his graduation and their marriage at Oberlin in the early forties; of a Sunday school and a little church which is now one of the greatest churches in Ohio; of a year in a parish in Vermont; of a home missionary journey with horse and buggy from Vermont, with a year's delay and a blessed revival in New York, on and on, to Illinois; of forty years' service in Illinois and Iowa, including a pastorate over a Chicago church, now great and prosperous; of old age in Ohio; of his death in Michigan, and of her widowhood and want in Indiana. She has a son, at a distance, who helps her what he can; another, broken down by ten years' foreign missionary service, is in this country on furlough, but without means to help her, and two thousand miles away; a third responded to his country's call, and fills a soldier's grave in Georgia; a fourth, from overwork and study, is an inmate of an asylum for the insane. "But, thanks to a covenant-keeping God, they all belonged to the Household of Faith! Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Thus wrote this courageous old saint, eighty years old, and a cripple; adding by way of apology for delay (this was last November), "I should have replied to this before but have been sick, and it has been so cold in my room that I have to hold a hot stone in one hand while I write with the other."

An old minister of fine education and marked ability, for seven years a sufferer from an incurable disease, keeps an accurate cash account. Here is the total food bill for himself and his invalid daughter, for four months: January, $6.19; February, $7.82; March, $9.14; April, $8.73; a total of $31.88 for one third of a year, or 13¼ cents a day for each of two refined, sensitive people, who need an abundance of nourishing food. No wonder that the daughter has had to spend seven months in a hospital since then. No wonder that the proud, brave old father wrote after her return: "What a time I had of it during her long absence! It seems like one long nightmare. I cooked my own food, limiting myself to two meals daily, nay, sometimes to one, and to an expenditure of just what sufficed to keep me living; withal telling nobody, and putting on everywhere a cheery face. Over and over again I have given God thanks that I was brought up on the Westminster Assembly's Shorter Catechism, and oatmeal porridge. Both are wholesome foods and possess remarkable staying qualities. Our merciful Father has carried me through. What should I have done but for the National Council's fund?"

Here is a letter from a veteran home missionary, hundreds of miles west of the Missouri: "In my youthful days I studied in North Wales; then in Liverpool and London. I lived three years in the great city in the time of William IV.; often met the old gentleman travelling between Windsor Castle and London. Have often seen the old Iron Duke and the young Princess Victoria. I united with a Congregational church in 1836; married in 1838; commenced preaching in 1839. In 1845 I received a call from 'Iowa Territory' to come over and preach the gospel to settlers in four counties. With my good wife and three children I reached the New World after five weeks and three days voyage in a sailing vessel. Hudson River to Troy; Erie Canal to Buffalo; across the lake to Toledo; canal to Cincinnati; Ohio and Mississippi rivers to Burlington. On the first Sabbath in September, 1845, I had the privilege of preaching the first Welsh sermon ever delivered west of the Father of Waters." And what does he want, — this veteran campaigner who remembers "the young Princess Victoria," and has rendered effective service in Welsh and English in Iowa and Nebraska for half a century? Does he ask a life pension? Who of us would chide him if he did? But no! He does n't even hint it. But sickness and death have been in his home. To pro-

vide for the burial expenses of a grandchild he has given his note at the bank for twenty-five dollars. It is past due. Unless he can find means of paying it, he is in danger of being sued. "If I can only be disencumbered from that note, I shall be very happy." It is hardly necessary to say that the committee considered happiness cheaply purchased at that price, and promptly sent the check.

Such examples might be continued indefinitely, but these will suffice to illustrate the need and the blessedness of this ministration. Thank God! the extent of the need is not appalling; but it is decidedly stimulating. To make appropriations of fifty dollars or seventy-five dollars, where there is need of two hundred dollars; to be able to aid nearly all of those who claim our assistance, yet compelled to leave a few to suffer without even a pittance from the great denomination which they have served so well; and to know that beyond every application which comes to us there are others that are kept back through dread of accepting help or through fear of robbing others even more needy; to be able to do so much, and to see so much more that might be done, is enough to rouse all who are closely identified with this work to still more strenuous and hopeful endeavor.

It is a source of great satisfaction to your committee that our efforts to build up a permanent National fund have not interfered with the work of the State organizations for Ministerial Relief, which are doing so much good in the older and wealthier parts of the country. We believe heartily in self-help and local self-government. These State societies, many of them, are older than the National Council. The first recourse of an aged or disabled minister must be to the society of his own State. It is only when it is legally or financially unable to help him, and upon its express request, that we, as a reserve or supplemental force, come to his relief. Our principal work is for disabled or superannuated missionaries, from the frontier States and Territories, or from the foreign field, and for the widows and orphan children of such missionaries. The officers of the State societies co-operate most cordially with us, and we with them. In but few instances have their annual receipts diminished, owing, as we believe, to the hard times; in several of the States, they have moderately increased; and in Michigan, New Hampshire, and Massachusetts, additions have been received, by gift or bequest, to their invested funds.

Our acknowledgments are due and are gladly tendered to the

officers of these State societies for their helpfulness in many ways; to the *Congregationalist* and *Advance*, and other religious papers, for kind references to our work; to the Secretaries of our Congregational Missionary Societies for a place occasionally upon the platforms of their conventions and rallies; to Rev. Drs. N. Boynton, Dana, Quint, and Jenkins for effective speeches before Congregational clubs; and to Wm. Ives Washburn, Esq., for an able and beautiful address showing "How It Looks to a Business Man," which has been published in a neat pamphlet through the generosity of the Brooklyn Congregational Club, at the suggestion of its President, Mr. G. W. Hebard.

There are others whom we would love to thank, but we miss them from our Congregational ranks to-day. Hon. Hamilton A. Hill favored us with a brief but choice address in Boston. He was chairman of the Finance Committee, for the investment of our funds. Mr. Charles H. Johnson, of Montclair, as chairman of the State Committee on Ministerial Relief, was very active and successful in securing invitations for our Secretary to visit some of the leading churches of New Jersey Association.

Besides these honored helpers, two others, associated with us as members of this committee from the beginning, six years ago, most justly claim a moment of grateful recollection. Col. Franklin Fairbanks gave to this new enterprise the benefit of his personal attention, his business sagacity, his sympathetic appreciation of difficulties to be surmonted, and the weight of his honored name. The brief but splendid campaign of Rev. Dr. William M. Taylor gave this new movement an impetus that is felt to-day. Praise God for the help which these good men gave to this and to every other good work, and for the inspiration of their influence, which lives on to bless the world after they have passed into the heavens.

A slight misapprehension seems to have arisen in the minds of some of our brethren, from a phrase in our first printed circular put forth in 1890, viz.: "The aim is to carry the fund up to $100,000 before the Council of 1892." From a dim recollection of this sentence, apart from its connection, the idea has become somewhat prevalent that $100,000 is all that will be needed; that it is the very goal of our ambition, the acme of our hopes. Nothing could be farther from our thoughts. Our idea was simply this: that if a good number of pastors and churches would take hold of

this work voluntarily and heartily, it would be possible to realize that amount within that time, and thus give the work respectability and popularity, so that all our churches would desire a share in it, and so that people of means would feel that it had stability and worth sufficient to warrant a share in their bequests. As Dr. Taylor, with his contagious enthusiasm, expressed it, "That will lift it into visibility." Or, in the words of another of our number, "That is the first landing on the stairway." The simple fact is that no one knew then, and no one knows now, how large a fund will be needed. The veterans of the Lord's army are not vociferously clamoring for pensions. We have had to argue and correspond with one disabled young comrade for three months to get him to accept the help which we knew he ought to have, and by which, now, after two years, his health is measurably restored. Three years ago we heard of an old home missionary who had done pioneer work from Connecticut to North Dakota; who had had a hand in building five churches and two parsonages, to all of which he had contributed according to his means; who was so disabled that he could walk but a few rods. It took him two years to make up his mind to send in an application; and when it came we were able to vote only half of the modest amount for which he asked. Such examples seem to indicate that there are others, not a few, self-respecting, cultivated, sensitive men and women, shrinking from accepting charity (though we assure them that it is not charity but the payment of a debt not only of money but of gratitude and love), whose declining years ought to be brightened by this delicate and substantial recognition of their faithful, life-long services.

After not three years, but six, of steady climbing, aided by the generous help of many pastors and churches, and by the Providential uplift of the Ford bequest, we are thankful that we have reached to-day, "the first landing on the stairway." We cannot doubt that with regard to this as to other great interests touching our Congregational progress and the Kingdom of our Lord, this Council's motto will be, "Excelsior!" and its message, "Speak unto the children of John Robinson that they go forward."

Respectfully submitted,

F. A. NOBLE.
H. A. STIMSON.
F. J. LAMB.
GEO. H. WELLS.
W. A. MAHONY.
W. E. HALE.
E. H. BAKER.

STATEMENTS OF THEOLOGICAL SEMINARIES.[1]

ANDOVER.

REV. PROF. GEORGE HARRIS.

The number of students is somewhat less than three years ago, but about the same as last year, namely, fifty-four. Only one student is not a college graduate.

One third of the studies are now elective. The elective courses include Exegesis, Old Testament Theology, the Life of Christ, Christian Ethics, the Philosophy of Religion, History of Religions, Social Economics and Philanthropy, English Poetry and Drama. This extension of studies makes it necessary for our graduates to take a fourth year of advanced studies.

Several students do mission work in Boston and vicinity on Saturdays and Sundays, and nearly all preach occasionally or regularly in neighboring pulpits. The majority of the graduates of the last three years are pastors of New England churches. Others are preaching and teaching in the Western and Southern States under the direction of the Home Missionary Society and the American Missionary Association. Two are foreign missionaries.

One of the recent graduates who obtained the foreign fellowship is instructor in Old Testament Literature in this Seminary, and another is Instructor in New Testament Literature in the Harvard Divinity School.

BANGOR.

REV. PROF. LEVI L. PAINE.

Two somewhat notable events have occurred in the history of Bangor Seminary since the last Triennial National Council.

First, the establishment of the Bond Lectureship. Two full courses of eight lectures have already been given. The first course was given by Rev. W. E. Griffis, of Ithaca, N. Y., on "The Ethnic Religions of China and Japan." The second course was given by Rev. A. J. F. Behrends, of Brooklyn, N. Y., on "The Intellectual Equipment of the Minister." The next course will be given by Rev. Newman Smythe, of New Haven, Conn., on some sociological subject.

The second notable event is, the institution of the English Biblical Course. This course is unique in some of its features, and

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unlike similar courses in other seminaries. I wish, therefore, to call special attention to it and to its chief peculiarities. For this purpose let me read a part of the account which is given of it in the last catalogue.

"The English Biblical Course. Attention is called to the English Biblical Course which has recently been instituted in the seminary as an elective in Junior year. Its special object is to supply the needs of a class of students who are lacking in classical training, or who for any reason prefer a theological education on the basis of the English language. The demands of the churches for pastors have been greater than could be supplied with men of collegiate or classical education. The seminary therefore admits students who are qualified in other respects, but have had no previous classical training, and by reason of age or other circumstances are unable to delay longer their theological studies. It is intended that the English Course shall be as thoroughly scientific and scholarly in its character as the other departments. A comparison of the programs of the two courses, as given on the fourteenth page, will reveal another important aim of this addition to the curriculum. It will be noticed that certain studies are common to both courses. Several of these studies are new and are introduced not only for the sake of the English Course, but also that other members of the Junior class may gain the needed preparation in mental, ethical, and philosophical studies for the departments of systematic and historical theology. The intention is in this way to strengthen all the departments of seminary instruction.

"It is to be observed that the distinction of the two courses is chiefly confined to Junior year; and even here, as was noted above, is not complete. In rhetoric, psychology of the mental and moral powers, history of Greek philosophy, and history of the religion of Israel, the two divisions of the class are united. In the Middle and Senior years the course is essentially one. This is wholly the case in the departments of theology, church history, and homiletics, and also in most of the exercises of the Exegetical departments.

"A distinctive feature of this course is the study of the English Bible, six hours a week being devoted to the subjects of Biblical exegesis, introduction, and history.

"As the course is an elective, it is optional to all students who are proper candidates for the Christian ministry, and those who

enter it are regarded as members of the seminary in regular standing. A full diploma is also given at graduation."

Four things are to be noted in this account.

First. The English course is an organic part of the regular seminary curriculum, distinct from the classical course only in Junior year, and even then not wholly so, while in the Middle and Senior years, the two parts of the class are substantially united, pursuing together the same studies. Thus discriminations are avoided, and none of those irritations arise which discriminations are always liable to develop. As a matter of fact no troubles of this kind have yet occurred.

Second. The English Course is intended to be *as scholarly and scientific* in its methods of instruction as the Classical Course. This depends, of course, on the character of the instructor; and I can truthfully say that the newly elected professor of the English Biblical Course, Prof. Gilmore, is fully the equal of his associates in scholarly accomplishments, while, for example, his Biblical exegesis is on the basis of the revised version of the English Bible, he himself goes behind that version to the Hebrew and Greek originals, and draws instruction from his classical knowledge, as every true teacher does in any department.

Third. The English Course is made to strengthen the Classical Course, by the addition of several important studies, such as psychology, ethics and the history of Greek philosophy, which have never before been included in the curriculum. Thus it is seen that the general character and quality of the curriculum is not lowered, but rather raised by the new course.

Fourthly, the English Course has been instituted to satisfy a demand that has been growing more and more pressing; viz., to furnish a course of study that shall meet the wants of young men who, for one reason or another, have not been able to obtain a classical education, or who, from lack of classical ability and tastes, prefer to be instructed on the basis of the English language. Hitherto we have been compelled to reject such men or admit them with all their classical deficiency to the classical course. We are no longer reduced to this alternative. The English Course, with studies adapted to their needs, is now open to them.

It only remains to say that the new course has already thoroughly vindicated itself and proved the wisdom of its establishment. It is now entering on its third year and its success is no longer prob-

lematic, but assured. Not only has the number of the students largely increased, their quality also, you may be surprised to learn has equally improved. I have not time to explain this fact, but a fact it is.

As evidence of the general feeling in regard to the new course, I would call attention to the last Report of the Visitors appointed by the Maine General Conference. After giving some account of the course they say: "We prophesy advantage to our seminary and to our churches from this new departure."

I ought not to leave wholly unnoticed in this report the building of a gymnasium which is just completed and which is a great boon to our students. The list of students for the year now opening is not yet complete, but the number will be about fifty.

HARTFORD.

PROF. WALDO S. PRATT.

The history of the Hartford seminary for the past three years has been one of quiet, steady progress along the lines indicated in our reports to the national councils of 1889 and 1892. The resident faculty remains the same as in 1892, though with some promotions in grade. It now includes nine professors, three associate professors, one instructor, and four lecturers. The total number of students has advanced somewhat since 1892, our present roll being fifty-two. Of these six are women. The requirement of college graduation on the part of all applicants for admission is rigidly enforced. The curriculum is being carried forward successfully on the plans adopted some years ago. The only new feature is the increase in the range of elective choice, which now covers over one hundred topics, — a variety evidently appreciated by the students. After stringent examinations and other tests, the degree of S. T. B. was conferred by the trustees for the first time at the anniversary in 1894 upon three post graduates, and at the closing exercises of 1895 that of Ph. D. upon a former student, after three years of special study.

Our library continues to grow, several notable special collections having been acquired during the last three years.

We do not cease to feel a strong interest in the topics of seminary policy which were emphasized in our last two reports, — such as, for example, the extension of the course to four years,

the correlation of college courses with that of the seminary, etc. And we feel the pressure, as heretofore, of certain well-known problems of seminary administration, such as that of student aid, that of ministerial work by students, and that of a uniform standard of scholarship among seminaries, all of which are insoluble except by a conjoint action of several seminaries. We shall be prompt to join in any promising effort to discuss and settle these and similar questions.

We have renewed reason each year to acknowledge the evidences of God's merciful care and guidance in our affairs and of his beneficent presence in the midst of our entire institutional fraternity.

OBERLIN.

REV. PROF. EDWARD I. BOSWORTH.

The seminary reports to the Council that its work is being regularly carried on by a full faculty although several changes in the Faculty have occurred within the past few years. The chair of Hebrew, which Professor Ballantine had occupied before his election to the presidency of the college, is now filled by Rev. Owen H. Gates, who was called from an instructorship in Union Seminary, which had been preceded by two years of work under the late Dr. Dillmann of Berlin.

Prof. G. Frederick Wright passed from the chair of New Testament Greek to a newly established chair calculated to give larger scope for his distinguished work in the fields both of science and theology — the chair of the Harmony of Science and Revelation. His successor in the chair of New Testament Greek is Rev. Edward I. Bosworth, who, after three years in the chair of the English Bible, had been given two year's leave of absence, spent mostly in Leipzig and Athens.

The chair of Church History is now filled by the appointment of Rev. Albert T. Swing, who brings to his position the valuable experience of some years in the pastorate, followed by three years of special work in Halle. He has succeeded admirably in taking up the extensive elective courses developed by Professor Foster.

The vacancy in the chair of Oratory, occasioned by the resignation of Prof. W. B. Chamberlain, is efficiently filled by Prof. F. M. Tisdel. Rev. John F. Berry, for some time a fellow of the seminary, and an exceedingly careful teacher, has taken up

the work of the English Bible which Prof. John Metcalf relinquished to pursue Semitic studies in Berlin.

Since the last report the curiculum has been somewhat enlarged by the strengthening of the regular departments of theological training. Especially in the Old and New Testament departments courses in exegis and biblical theology have been considerably developed in ways best calculated to meet the practical demands of the preacher. Some special features have also been introduced into the curriculum. Secretaries of the benevolent societies are now invited each year, in turn, to give a course of lectures upon the history and work of their respective societies. These courses are a permanent part of the curriculum and are to be given at such intervals as will secure for every student, in the course of three years, a presentation of the work of all the societies by those best able to describe it. It is thought that in this way a more intelligent and enthusiastic presentation of the work will be made by the students when they enter the active service of the churches. Such courses have already been given by secretaries Ryder and Kincaid, and secretary Smith will lecture the present year.

There has been arranged, also, by an alumnus of the seminary, Rev. C. A. Vincent of Sandusky, Ohio, a series of monthly conferences with the students upon practical topics of the pastorate, conducted by prominent pastors of the State. These conferences have proven themselves exceedingly valuable, not only in placing before the students the conclusions reached by the most successful city, village, and country pastors, but also in the development of the pastoral spirit which may sometimes suffer in the close, critical work of the class room. In addition to these conferences and somewhat connected with them in the plan of Mr. Vincent, the country districts about Oberlin are assigned to students who visit among the people, hold meetings, and conduct Sabbath schools in the district school-houses. It is thought that in this way, practical experience is gained in a kind of work very like that which awaits most theological students, at least in the beginning of their ministry. It is proposed to enlarge this work by the assignment of students for Sabbath work to the pastors of neighboring Congregational churches. In the department of sociology the College Professorship has been utilized and its work supplemented by valuable special lectures.

The conditions upon which the degree B. D. is conferred have

been recently changed. According to the present arrangement, all who hold the degree B. A. are granted the degree in divinity as heretofore, upon the satisfactory completion of the three years of theological study. Those students, however, who have not the degree B. A. but who have pursued special studies in college as a preparation for the theological course receive the degree in divinity only upon the fulfilment of two conditions. First, they must do extra work, taking either three hours more per week of lectures during the first two years than do other students, or taking a fourth year. Second, they must maintain a high grade of scholarship, an average standing of ninety or more, on the scale of one hundred, during the course. Those who do not meet these conditions but who pass creditable examinations may be graduated but will not receive the degree. The aim of this regulation is to make the degree represent some due scholarly attainment.

The English course, which has been maintained for eight years by the private efforts of the Theological Faculty, is now lengthened to three years. Its aim is to fit for certain fields mature men of some successful experience in Christian work, who are now too old for the regular classical college and seminary training. Only such are admitted. Of forty-two who applied the present year, only eleven were admitted. Practically its work has consisted largely in giving to men who were already preaching without any scholastic preparation faithful training in the exegesis of the English Bible, and such other theological studies as men without a classical education may profitably pursue. More than half of the class admitted this fall were already preachers. It cannot be too often said that the aim and the practical result of this course is to raise and not to lower the standard of ministerial education. Forty-six of its graduates have entered the ministry and all are, so far, succeeding. The financial support of the course for the next two years is assured, but its financial future after that period is as yet uncertain.

The Slavic Department is carried on in connection with the seminary but under the immediate supervision of superintendent H. A. Schaufflera nd a committee of the faculty. It utilizes all departments of college and seminary, particularly the English course, without which it could not well carry on its work. Instruction in the Slavic languages is given by the Rev. L. F. Miskovsky, the principal of the department, an accomplished scholar, a grad-

uate of college, medical school, and seminary. The department has sent eleven choice men into the field, who work in eleven States among Bohemians, Poles, Russians, Bulgarians, or Slovaks, which nationalities number about two and one-half millions in the United States.

The spiritual life of the seminary is at present particularly wholesome and vigorous. Last year the college experienced a powerful revival, which, during several months found expression largely in private conversation among students with few public meetings and no distraction of interest from class-room work. Several scores of those who had been thought least accessible to religious influences were converted. Some of the seminary students were leaders in this movement and the general spiritual life of the seminary was greatly quickened.

YALE.

REV. PROF. LEWIS O. BRASTOW.

Instead of presenting a statistical report of our work, it seems preferable to make a somewhat comprehensive statement of what this school may claim to represent.

I think it may be justly claimed that Yale Divinity School stands for freedom of theological investigation and discussion; for an increasingly practical estimate of the work of the Christian Ministry; for a reasonable conservatism with respect to question of modification in theology and in the theological curriculum; for thorough scientific equipment and training, and for a catholic and cosmopolitan spirit. I will try to expand and illustrate this statement.

The Divinity School was established as a department of what is now the University in the year 1822. That same year Dr. Nathaniel W. Taylor was transferred from the pastorate of the Centre church of New Haven to the chair of didactic theology. Dr. Taylor was a man of free spirit, and a thorough believer in theological investigation and discussion, and from that day to the present, through a succession of able and reverent thinkers, this school has been committed to evangelical and academic freedom. This is a strong characteristic mark of the institution. It is known best in its history. To the liberty in Christ, which it now enjoys, it may be said to have been freeborn.

The motto of the "New Englander," which for many years was in

a sort its organ, may be taken as its motto: "*Nullius addictus jurare in verba magistri.*" We claim an evangelical freedom. We lay stress upon the adjective but we lay stress also upon the noun, and we believe that it has been demonstrated in actual results to be not only safe but necessary to secure liberty of investigation within the conditions of an evangelical spirit. The attitude of our students in questions of theology is in general the justification of our freedom. We are bound by no creed of human invention. We are morally responsible to the churches for our teaching, and we have a specific responsibility to the corporation of the University, which is composed largely of some of the best known ministers of our denomination.

The Divinity School is closely connected with the university, and is influenced by its standards of scholarship. It is doubtless true that students come to us because they expect to avail themselves of the privileges of the university and because they believe that it shares the university spirit. But it is also true that there prevails here an increasingly practical estimate of the entire work of the Christian ministry. This is manifest in the desire for a theology that may be made available for use in practical life. If emphasis is laid upon the science of theology, it is not upon science as an end. Increasingly is the truth recognized that the highest of all sciences must end in life, or its high significance is lost; that if it ends in mere science its religious character vanishes, and it no longer worthily represents the revelation that is behind it. It is this spirit that pervades all departments of instruction and lifts all theological discussion out of the realm of abstraction. It is this practical interest that has led to the establishment of the department of Christian ethics, in connection with which all important questions in social ethics are discussed in a scientific manner, but from the Christian point of view and with reference to the practical needs of the ministry and of the churches. The Lyman Beecher Lectureship was founded with express reference to the practical needs of the ministry. Three other special lectureships contemplate the same end. This same spirit has resulted in an increase in the sort and amount of practical work, done by the students during their seminary course. Last year ninety per cent of the whole body of students were engaged in some form of Christian work, including various sorts of city missionary work. A general missionary society is supported, consisting of for-

eign, home, and city mission departments, of which all the students are members. A missionary library which already numbers between four thousand and five thousand volumes, is available for thorough study of missionary work. City mission work is under the charge of a committee of which one of the professors is chairman, and a paid secretary, in co-operation with the city missionary of New Haven, has immediate supervision of the work. Missionary meetings are held every two weeks, and during the seminary year ten or twelve special addresses are made to the students by men who may be regarded as experts in different branches of missionary service. The religious life of the institution is quiet but earnest and genuine, and its social life is fostered by frequent social gatherings. Abundant opportunities for musical training are offered, and no one with any musical talent need go from the seminary without ability intelligently to guide his church in the interest of its service of sacred song.

In emphasizing academic freedom the school is far remote from theological latitudinarianism or radicalism, and from venturesome experiments in questions of method or of change in the curriculum. There is reverent caution in all investigation. Students preserve a well-balanced judgment, and keep their theological perspective. Emphasis is laid upon what is primary and fundamental, and what is secondary does not usurp the place of what is primary. It is rare that a student loses his mental and moral balance and abandons himself to extreme positions. There is also a certain moderation in the development of practical interests. We hold that students should have a knowledge of the practical questions that will meet them in professional life, but we find no place in our curriculum for the introduction of secular economics or sociology. The new department that deals especially with these practical questions is designated as that of Christian Ethics, and if sociology is added, it is only as a closer definition of social ethics, all of whose questions are discussed from the Christian point of view. If there is increase in practical Christian activity, it is not that less stress is laid upon the supreme duties of student life, and work that infringes upon hours of study is discouraged. If modifications in the curriculum and improved methods of instruction are introduced, it is not at cost of what is well tested and approved. Optional and elective studies are introduced, but a thorough equipment in the Greek and Hebrew scriptures is insisted upon,

and no one can graduate without such equipment. Personal investigation is encouraged, and the seminary method is enlarged; but it does not displace the method that aims at opening up the whole field of related theological knowledge in each department.

We believe that a thorough scientific equipment in theology is consonant with practical interests, and we hold that it is a radical error to divorce knowledge from life or the reflective from the practical activities. Accordingly the claims of theological science receive increasing emphasis with us, and we have modified our conditions of candidature for the degree of B. D. in the interest of a higher standard for theological training. No one may now be admitted as candidate for our degrees without the college degree of B. A., and that from an institution whose courses for the latter degree include Greek. Any college graduate who presents himself without preparation in Greek must prepare himself for examination in it before admission. Those who come with other degrees than that of B. A. must be examined for entrance before admission to candidature. Those who are not college graduates may be admitted to our courses, if they seem to give promise of becoming useful ministers. Such of these as prove themselves subsequently to be thorough students may, by vote of the faculty, be admitted to candidature for the degree. All who pass their examinations and give promise of usefulness in the ministry, and who do not receive the degree, may receive a certificate testifying that they have finished their courses of study. Thus we endeavor to protect the interests of Christian science, and to further the practical interests of the churches. Only he who is judged worthy of a scholar's degree may receive it. But no one who is worthy to be a Christian minister shall fail of help from us. As a result of this change, it is judged that a larger number of promising applicants have presented themselves.

The school draws students from a great variety of sources and from a wide-reaching territory. During the last year, in a membership of one hundred and fourteen, fifty-two institutions were represented. Only ten of them were New England institutions. Yale heads the list in numbers, and Williams follows. Two thirds of our students were from homes outside of New England, and more than four fifths of the institutions represented are beyond New England, and reach from Connecticut to South Carolina in the South, and to California in the West. Eight different nationali-

ties were represented, and nine different religious denominations. Perhaps these facts may suggest the catholic and cosmopolitan character of the school. We recognize ourselves gladly, not to say proudly, as a congregational institution, but denominational questions hold a subordinate place in our estimate. No effort is ever made to induce any student to change his denominational relations. Not infrequently a word of caution is given with reference to changes that seem not to be the result of mature deliberation; but it is a fact that many of those who come from other denominations ultimately change their relation to our churches. By the manifestation of this spirit of catholicity, we hope to contribute somewhat to the work of Christian union. This variety in residence, intellectual training, denominational relation, and nationality is a feature of great interest in our seminary life. The process of unification is very rapid, and it is a very unusual thing for any student to leave the Divinity School without carrying with him something of the free, practical, conservative, studious, catholic, and cosmopolitan spirit of the place.

We have to report the retirement from active service, to the position of professor emeritus, of our venerable colleague, Prof. George E. Day, dean of the faculty, who has been connected with the institution for almost thirty years, whose interest in its welfare has been unfailing, and whose services in its behalf have been various and eminently valuable. We report, also, the retirement of Prof. Samuel Harris, who for a quarter of a century has so ably and so acceptably taught dogmatic theology. He retires from the chair of dogmatics with the love and veneration of the entire body of students present, and of hundreds of those whom he has guided and helped in other days. We are glad to be privileged still with his services in instruction in the philosophy of religion. Prof. George B. Stevens, whose interest in dogmatics, and whose thorough equipment in exegetical and biblical theology will qualify him for the position, has become Prof. Harris' successor, having been transferred from the department of New Testament exegesis. Prof. Arthur Fairbanks, than whom few among the men of his own age rank higher in accuracy and range of scholarship, has retired from the lectureship on Comparative Religion, and will give courses upon this subject during the present year in the philosophical department of the University.

The Divinity School is much strengthened by the work of Prof.

Blackman, who brings to his duties as professor of Christian Ethics the results of special and thorough study in his branch and the invaluable experience of several years in the work of the ministry.

OUR SEMINARIES.[1]

REV. EDWARD F. WILLIAMS.

We ought to be thankful for what our theological seminaries have been and are. We ought to be grateful for the men they have trained for service at home and abroad. We can never be thankful enough for such instructors as Stuart, Phelps, and Park, of Andover; Tyler and Thompson of East Windsor; Taylor, Fitch, Goodrich, Harris, and Fisher, of New Haven; Enoch Pond, of Bangor; Haven, Bartlett, and Fisk, of Chicago; Finney and Fairchild, of Oberlin. We would not willingly lose the impulse they have given sacred learning or the example of Christian attainment and Christian devotion they have furnished the country.

Yet the action of the churches leads us sometimes to ask in all seriousness, Shall we give up these seminaries? Is there a better way of training men for the ministry than that at present pursued? Do we insist too strenuously upon education as indispensable in a candidate for the pulpit?

We ask these questions because, again and again, churches in the vicinity of Chicago, and these are not the only ones, have rejected men of learning and ability, men who ordinarily are acceptable in their ministrations, for men who, however fluently they may speak, can hardly use the English language correctly. Not infrequently have these churches set aside graduates of our own seminary for men who have had scant discipline in some of the institutes which here and there have sprung into existence. If the churches prefer these uneducated men, as Congregationalists we cannot deny their right to employ them.

Further, if the churches are going, as a rule, to refuse to consider a man as a candidate who has reached fifty, more often the conditions are he must be under forty, if experience and acquirement are to count for nothing, if the active years of a professional career are to be limited to twenty, or to five and twenty, it is

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hardly worth while, unless the Master speaks in tones which cannot be misunderstood, to enter the ministry at all. The best years, the most fruitful years of one's life, are years of enforced idleness.

Worse than this even. Often they become years of want, or of mortification at being dependent upon others, when conscious of ability to support one's self. Why should a man choose a profession like this?

If, however, men continue to choose it, and the churches decide to retain our seminaries, and to insist on protracted preparation for the ministry, the question is pressed home upon us, Can we improve these seminaries, or the methods of teaching in them? I think we can.

But, first of all, would it not be wise for this Council to put itself on record as favoring the position taken by the fathers, and in a kindly, Christian way advise the churches, no matter how poor or weak they may be, not to employ men to minister to them who fall below the standards of previous generations? Can it be denied that the educational standard among us is a good deal lower than it was a generation ago? I think we should require a longer and a better training rather than one shorter and less severe. Emotion has never proved itself a good substitute for knowledge, nor have we any reason to believe that piety, apart from education, will ever fit one to be a trustworthy, spiritual guide for the people. We run great risks when we ordain a man who has not thoroughly investigated the grounds of his faith, who does not know where he stands, what he believes, and why he believes.

To save time and secure this superior training, careful attention should be given to our secondary schools. It is a good sign that so much has recently been said about them. Still there is occasion to fear lest our academies be not altogether what they might be, or instructors in them be not always carefully selected, or students allowed to pass from these academies to college insufficiently prepared.

Were one to infer from results it might seem as if instruction in our colleges were not always producing genuine scholarship. Have we not, some of us, been present in our seminaries at examinations in the Gospels where only three or four out of a large class have translated accurately, have carefully discriminated between the moods and tenses, given the exact meaning of the words, and with real intelligence stated the positions taken by the

professor in his lectures? On inquiring for the cause of these failures in examination have we not been told that the fault is in the colleges?

Consider for a moment what sort of preparation these colleges furnish for entrance to the seminary. There is very little knowledge of philosophy, either of the history of its different schools, or of the principles of any one school. Knowledge of Greek is far from adequate. There is rarely any acquaintance with Hebrew, not much with English literature, still less with general history, political science, and economics, no very thorough training in the art of composition or elocution, hardly a smattering of a modern language, and yet there is the degree, which affirms that its possessor has honorably completed four years of a college course. One ought not to ask too much. Four years form too short a period in which to cover the ground marked out by our college authorities. Still it does seem as if more might be done than is done during this time. Perhaps President Harper's idea, that purely college work should cease at the end of Sophomore year, that then the student should select studies with reference to the profession he is to follow, is worth considering. There would then be no excuse for failure to master the elements of Hebrew before entering upon theological study. It would be possible to conquer the difficulties of New Testament Greek, prior to leaving college. Some knowledge might be obtained of those systems of philosophy which have ruled the world of thought, at least of that single system which underlies the system of theology it is proposed to study. Why should not our seminaries be as particular in the examination of candidates for admission as Yale and Harvard are? A well disciplined man ought to be able during his seminary course, if he make wise use of his time, to get a good working knowledge of church history, of the original languages of the Bible, of symbolics and apologetics, as well as homiletics, of biblical, pastoral and systematic theology, and to become as familiar with the Revised Version of the English Bible as a superb mathematician is with the fundamental principles of numbers. I say nothing of sociology, not because I do not believe in its thorough, faithful study, but because it seems to me that there are better places in which to study it than in a theological seminary. The time required for its practical mastery is far greater than can be afforded. Too many half days each week are employed in visit-

ing sections of the city where the poor reside, or in doing work for the Social Settlement. In addition there is a fascination about the study akin to that of a natural science, which it is not easy to resist.

A student ought to come to Monday morning fresh and ready for his week's work. As it now is, many are exhausting their nervous force in outside work, perhaps in preaching before they are fitted for it, perhaps in visiting in some over-worked minister's parish Saturday, helping in his Sunday school and prayer-meetings and thus reaching the seminary at the beginning of the week in a state which is most unfavorable for study. One cannot neglect physical conditions and maintain healthy intellectual and spiritual conditions. It is for these and kindred reasons that I deem the introduction of Sociology as a department of study in our seminaries an extremely hazardous experiment.

A man ought to be trained to be a preacher, a great preacher, if you please, a preacher who can stand on his feet, and defend the faith no matter who attacks it. He ought to know how to make a sermon so clear and simple that a child can understand it, and yet so full of thought as to satisfy a philosopher.

In order to obtain men who will submit to the necessary discipline, would it not be wise to insist more emphatically and constantly than we now do upon what used to be termed "a call to the ministry?" The ministry is a hard profession. It does not furnish many rewards in this world: if one enters it for the sake of rewards, very few indeed, if in obedience to the voice of God, very many and precious. If we insist on "a call to the ministry," we shall exclude most of those who dishonor the profession by the secular spirit which they exhibit in it, and secure those moral and spiritual qualities in candidates for the ministry which are so indispensable for those who are to speak on the great themes of sin and grace. Would it not be prudent, also, to examine thoroughly the credentials as to the character and habits as well as the literary and theological attainments of the men who are to fill our pulpits? Ought it not to be understood that spirituality is worth as much in a minister as the power to provoke a smile, or to send a congregation home well pleased with itself and the speaker?

Men who go to the seminary with a purpose at once serious and lofty will be likely to make their stay in it profitable. They will

prize their time as a most precious gift. I am aware that with the growing interest in Semitics, and all that is connected therewith, in biblical theology, in church history, in the study of creeds and of comparative religions, it is not easy to get the time for study which these subjects demand. There is a growing conviction, too, that systematic theology ought to be studied historically. Our young men ought to be made to see what are the various theological systems of the past, how they came to be, what is their relation each to the other and to that system which we accept as true. One who proposes to preach in a Congregational pulpit surely ought to know thoroughly the theology of New England, the history of its development, the influence it has had and still has in the world of religious thought. He ought to be directed in his study of it by a man who has breathed its atmosphere, and is able to show just how it differs from the systems of Augustine, Luther, Melancthon, Calvin, Arminus, the system of Wesley, Watson, and the Methodists of the present day, the systems of the Presbyterians, of multitudinous schools, the Baptists, Episcopalians, and Lutherans. The work of one year at least should be mainly given to mastery of the New England system of theological thought.

To increase the time for theological study it has long seemed to me that the theological year might be extended, or that arrangements might be made for a summer term, so that four years' work might be practically accomplished in three years. Professors might alternate with each other, or additional instructors be appointed. It has been a question with a good many, first and last, why, for fully a third of a year, our professors should all be off duty, why the costly plants in which our young men are housed should be unoccupied. From a business point of view the arrangement is not satisfactory.

Perhaps a word may be permitted as to the sort of men whom we should put into our theological chairs.

They should be men of undoubted piety, evangelical in spirit, with a character which will command and retain respect. They should not be self-seeking men, or men who will use their seminary position for their own intellectual advantage, or to push special studies and obtain a reputation for scholarship and great ability. They should certainly be men of superior attainments in their department, but, first of all, men who are apt to teach, who

are never so happy as when teaching and inspiring in their students an enthusiastic love for the subjects they are considering. No matter how great the attainments, how rare the ability for acquisition, no man ought to be a professor anywhere unless he has ability to teach. Many a young man leaves our seminaries with a prejudice against certain branches of study simply because the instruction he has received in them was given by a man who did did not know how to impart it.

Instructors in our seminaries should be absolutely impartial. They should love truth supremely, have no fear of investigation, and be bound by no traditions; with faces toward the future, they should not fail to reverence the past and the men who in their day had visions of God and his will. Nor should they hesitate to put their students in possession of the conclusions of the higher criticism. It is far better that a young student be introduced to this complicated branch of biblical knowledge by one who understands its strength and its weaknesses, than that he be left to lose his way in it, and perhaps his faith in the gospel, by trying to acquaint himself with it after he has entered upon the active duties of the ministry. Our professors ought to have such confidence in the Word of God as to welcome the severest criticism, and they ought to be able to make it clear to those who sit at their feet, that whatever be the critical result as to the authorship of this or that particular book or portion of a book, the Bible itself will never be less mighty than it now is, or less truly a revelation from God to show men the way to eternal life.

I need hardly say that in these days of transition it would not seem to me wise that any one be encouraged to teach a system of theology which he himself has discovered, evolved out of his own consciousness, learned by heart, which rests on some spirit of philosophy which has come down to him from the past, and which he feels bound to defend.

The instructor in this department should be a man of broad mind, unprejudiced, thoroughly evangelical, firm in his faith in the Scriptures as the Word of God, equally firm in his belief that God has ruled the world from the beginning and is not going to let go of it now, that the gospel is to win triumphs in the future of which those hitherto gained will only serve as prophesies. Taught in this spirit, making all knowledge tributary to it, systematic theology easily becomes the most fascinating and profitable study

in the world. It will thus be seen that the improvements advocated grow out of an improvement in the character of our secondary schools and colleges, of more careful and adequate preparation for entrance upon seminary studies, of a longer period of time in which to pursue them, of great care in the selection of men to fill our professorial chairs. Whatever other qualifications these professors lack, they must not lack the ability to teach. We should insist, so it seems to me, upon "a call to the ministry," so that the life in the seminary may be deeply spiritual, and not simply a life of intellectual discipline and growth. For the development and direction of this life we have a right to hold our professors responsible.

A word as to the directors of the seminaries. They should represent the churches. They should be men who will do their duty irrespective of the wishes of professors or students or of a section of the seminary constituency. They should look upon endowments as sacred and never in any circumstances allow a penny of them to be used in any other way than that indicated by the donors.

Perhaps the scope of this paper will permit me to refer to a fact which sheds light upon a good many of the difficulties which have gathered about the present ministerial problem.

It is the fact that we have so many weak churches, churches which are not likely to get much stronger. They have not always been organized with a strict regard for comity, or with the question in mind as to the best and wisest use of the money which it would take to sustain them. Where there are in a town of not more than three thousand inhabitants from five to ten evangelical churches, some of their pastors will have a hard time. Congregations will be small. Salaries will be still smaller and irregularly paid. There will be constant appeals to our benevolent societies for help. Of course there is uneasiness. Intellectual growth is impossible. Spiritual growth is retarded. There is no healthy stimulus either for pulpit or pastoral work. Under this system a larger number of men is employed than is actually necessary to give the gospel to the people in the town. To supply this artificially created want, we appeal for more ministers. We even ordain men whom we know to be without the requisite qualifications, because they are content to begin in these narrow, contracted fields. We do not appeal for men for whom we have

large fields either in foreign lands or in the utterly abandoned and desolate sections of our great cities, but for men for fields which would suffer no real spiritual loss were a Congregational minister never to see them. What follows? Changes, frequent and unavoidable. As families increase there must be a larger income. A place is sought where schools are better, perhaps where some of the children may become producers instead of consumers.

So there constantly come to those of us who reside in the great centres, letters which well nigh break our hearts, from men who have been in the ministry ten or fifteen years and who appeal to us by the love we bear them as brethren, and by the necessities of their families, to help them to a place where they may preach that gospel which they have found so precious. What can we do for them? The churches do not seem to want even to hear them. They have been driven out of their parishes by the younger and insufficiently educated men whom we have ordained to take their places. Is it said, "They have fallen behind in their studies. They are not abreast of the times?" Well, they have not read "Trilby" nor "The Manxman." They know little about Tolstoi or Zola. They have had no money for books; none for travel. It has been all they could do to keep body and soul together. Some of them come to the cities, one hardly knows how, in search of a place they are sure to want until they give up preaching and seek to earn a living in some other way.

It is this unwise, this unnecessary multiplication of our churches which in part is causing the pressure upon the treasuries of our great societies, which is giving us a class of ministers who have not been educated up to the standard of our fathers, and which is rendering it extremely hard to re-elevate the standard of scholarship which has been so unfortunately persistently lowered. Our seminaries ought to set their faces as steel against this method of forming ministers. There will indeed be exceptions. There will be mighty men of genius now and then, men upon whom God lays his own hand in ordination, but these do not form the rule. Most must be content to fit themselves for service among our churches in the slow, hard way of protracted study and unwearying discipline.

Evidently there is a demand for work like that done in Mr. Moody's Bible Institute at Chicago. For those who cannot, or

will not, take a full course either in college or seminary, this Institute affords relief. But why should we encourage our churches to employ the men who study here to be their spiritual guides? They are not trained for that. Rather to be city missionaries, to work in Sunday schools, in prayer and conference meetings, in Young Men's Christian Associations. For this they are admirably trained. There may be a demand, in some places there certainly is, for our own seminaries to make themselves useful in training a similar class of workers. Perhaps, as in Hartford, women should be admitted to the classes which they are prepared to join. Possibly something like the old short course of Chicago ought to be introduced again. Not that those who enter it should be preachers, but Christian laborers who will become more efficient by a brief period of study. A vast deal might be done to improve the quality of Sunday-school instruction. Classes might be formed, led possibly by some promising student, for instruction in the English Bible, and once every week doors might be thrown open to all who care to come for study of the Sunday-school lesson.

But enough has been said. I close as I began with profound gratitude to God for what our seminaries are, and with the sincere prayer that they may become better and better as the years roll on.

THE NATIONAL COUNCIL.[1]

REV. WILLIAM H. MOORE.

The National Council is a result of the landing on Plymouth Rock.

The Pilgrim church at Plymouth and the Puritan churches of Boston and vicinity were early drawn into relations of fellowship; and these churches and others, formed in new settlements in Massachusetts and Connecticut, met by delegates and consulted the common welfare, as occasions required.

The first of these general meetings, the "Synod," at Newtown, now Cambridge, Mass., from Aug. 30 till Sept. 22, 1637, and composed of "all the teaching elders throughout the country," and of "messengers from the churches," which, as appears, were then nineteen in number, and had a roll of "about twenty-five godly

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ministers of Christ, besides many other graciously eminent saints of his," considered certain opinions advocated by Ann Hutchinson and others, and condemned them.

The second "Synod" met at Cambridge, Mass., Sept. 1, 1646, and, after "about fourteen days," adjourned to June 8, 1647, when it met, but, on account of an epidemic sickness, almost immediately adjourned; met again, Aug. 15, 1648, and "ended in less than fourteen days." Its main work was the "Cambridge Platform" and consent to the Westminster Confession of Faith, "for the substance thereof."

The number of churches then appears to have been fifty-three.

After an interval of two hundred and four years, the third general meeting, "a Convention of Ministers and Delegates of Congregational Churches in the United States" assembled at Albany, N. Y., Oct. 5, 1852, and continued four days.

It took action in relation to aiding feeble churches in building houses of worship, which resulted in the establishment of our present Congregational Church Building Society; and also in relation to the "plan of union" between Presbyterians and Congregationalists agreed upon in 1801 by the General Assembly of the Presbyterian Church and the General Association of Connecticut, and declared its continuance inexpedient; and the plan was soon abandoned.

The fourth general meeting was the "National Council," at Boston, Mass., June 14–24, 1865, called to consider the duty of our denomination to the country in view of the changes wrought by the war of 1861–1865; and one of its acts was the adoption of the so-called "Burial Hill Confession of Faith."

We had then 2,745 churches.

The obvious benefits of the four general meetings, the established practice of other religious bodies of holding stated national meetings, and the growing feeling that our system of district and state bodies of churches ought logically to head up, as in England, in a national organization, were preparing the way for a forward movement in our American Congregationalism, when, in view of the approaching two hundred and fiftieth anniversary of the landing of the Pilgrims, the church of the Pilgrims in Plymouth, Mass., invited the churches to meet by delegates at New York, to consider the appropriateness of particular action in celebrating the coming jubilee.

The meeting was held in the Broadway Tabernacle, New York City, March 2, 1870, and appointed a general committee for its purposes. Under the call of this committee a "Pilgrim Memorial Convention," open to delegates from all the Congregational churches in the United States, met in Chicago, Ill., April 27, 1870, and "resolved, That this Pilgrim Memorial Convention recommend to the Congregational State Conferences and Associations, and to other local bodies, to unite in measures for instituting, on the principle of fellowship, excluding ecclesiastical authority, a permanent national conference."

The General Conference of Ohio moved first in reponse to this resolution, by appointing a committee to correspond with other state bodies and propose a convention to mature the plan. The other state bodies approved of the proposed national organization and appointed committees. The General Association of New York proposed that a meeting of these committees be held in Boston, Mass., Dec. 21, 1870, and issued circulars to that effect. The committee of the General Association of Massachusetts adopted the proposal and issued invitations accordingly.

Under these invitations, the Convention of Committees of State Bodies met at the Congregational library rooms, Boston, Mass., at twelve, Dec. 21, 1870. Eleven states were represented, and the roll numbered thirty-five.

It was resolved unanimously, "That it is expedient, and appears clearly to be the voice of the churches, that a National Council of the Congregational churches of the United States be organized." A committee of five was appointed, "To whom shall be referred all suggestions, or papers, and who shall report in proper draft what is necessary to the organization of a National Council." This committee made a report the next day, which was amended and adopted, proposing the main principles of such a council, and calling for a committee of seven to propose a draft for a constitution, and giving instructions as to how such draft should be made and what it should contain; and that it should be published for the consideration of all concerned; and that the committee determine when and where the first meeting of the Council be held, and issue the call.

The committee, accepting an invitation from the churches of Oberlin, Ohio, convened a National Council there in the Second Church, at 10.30 A. M., Wednesday, Nov. 15, 1871, consisting of

delegates from twenty-five states, and enrolling two hundred and ninety-one members. A temporary organization was effected. The committee reported a draft of a constitution, which was considered, amended, and on Friday, Nov. 17, was unanimously adopted.

The Council then organized under the constitution, and subsequently adopted by-laws, rules of order, and a declaration concerning the unity of the church.

The session closed Thursday P. M., Nov. 21.

The denomination at once came to a fuller consciousness of itself, and cognizance of its situation, opportunities, and duties; manifested new life in all its field, and ever since has acted under the momentum then gained.

The Council has held eight meetings, — when, where, with what enrollment, and by whom served, may be seen in the following statement: —

1871; Oberlin, Ohio; 291; Rev. Wm. I. Budington, N. Y.; Rev. Leonard Bacon Ct.; Eph. 1: 22, 23.

1874; New Haven, Ct.; 339; Lafayette S. Foster, Ct.; Rev. Richard S. Storrs, N. Y.; John 4: 8 and Matt. 5: 8.

1877; Detroit, Mich.; 297; Wm. B. Washburn, Wis.; Rev. Zachary Eddy, Mich.; Hosea 14: 5–7.

1880; St. Louis, Mo.; 321; Rev. H. M. Dexter, Mass.; Rev. Samuel E. Herrick, Mass.; Luke 11: 29.

1883; Concord, N. H.; 249; Rev. Arthur Little, Ill.; Rev. F. A. Noble, Ill.; 1 Peter 3: 18.

1886; Chicago, Ill.; 407; Lorrin A. Cooke, Ct.; Rev. George P. Fisher, Ct.; 1 Cor. 3: 2.

1889; Worcester, Mass.; 360; Cyrus Northrop, Minn.; Rev. I. E. Dwinell, Cal.; Isaiah 55: 4.

1892; Minneapolis, Minn.; 362; Rev. A. H. Quint, Mass.; Rev. Charles M. Lamson, Vt.; Matt. 23: 8.

Secretaries: Rev. Alonzo H. Quint, of Mass., 1871–1883; Rev. Henry A. Hazen, of Mass., 1883–1895.

Registrar: Rev. William H. Moore, of Conn., 1871–1895.

Treasurers: Charles G. Hammond, of Ill., 1871–1874; Charles Demond, of Mass., 1874–1878; Rev. Henry M. Dexter, of Mass., 1878–1880; Rev Lavalette Perrin, of Conn., 1880–1889; Rev. Samuel B. Forbes, of Conn., 1889–1895.

Auditors: Samuel Holmes, of N. Y., 1871–1874; Charles T. Russell, of Mass., 1874–1877; Langdon S. Ward, of Mass., 1877–1880; Charles Benedict, of Conn., 1880–1883; David N. Camp, of Conn., 1883–1895.

The enrollment, ranging from 249 to 407, has averaged 328. The lay membership, including three females, has ranged from 58 to 94, and averaged 74, or 23 per cent of the whole.

These meetings, varying in character, have all been useful.

Some idea of the scope of this body and of the advantage it affords our denomination beyond what may be derived from local and state bodies of churches, and the public press, for the discussion of matters of common interest, may be got by examining the following list of subjects which it has thus far taken into consideration : —

The American Bible Society.
The American Peace Society.
Arbitration between nations.
The religious needs of the army and navy.
The Bible the book we study.
The Bible in public schools.
The Bohemians in Chicago.
The qualifications of candidates for missionary service.
Caste.
The character essential to the religion that will take strong hold of the American people.
The relation of children to the church.
Missions in China.
The Chinese in this country.
Christian colleges and state universities.
Christian giving; systematic giving; weekly offerings.
The Christian Sabbath.
Christian socialism.
Christian Union.
Church extension.
Church loan fund.
Church unity.
The church and the young.
The Societies of Christian Endeavor.
Non-resident church members.
Revision of form for admission of members.
Tests of church membership as related to the interests of the churches.
The credentials of the churches and related matters.
The fellowship of the churches.
The financial relations of the churches to the National Council.
Churches on the borderland of self-support.
The relation of the churches to missions.
The undeveloped power of the churches.
Vacant churches and unemployed ministers.
City evangelization.
The colored population.
The Columbian exposition of 1892.
Comity between denominations.
The relation of Congregational churches to Christian education.
The relations of our Congregational churches to the churches on the fields of the American Board.
Their relation to the work of evangelization.
The Congregational House.
The International Congregational Council of 1891.

Congregational literature.
Congregational newspapers.
The "Congregational Quarterly."
The future of Congregationalism.
The union of Congregational churches with Free Baptists and other bodies.
Creeds.
Creed and catechism.
Day of prayer for the effusion of the Holy Spirit.
Relief for disabled ministers and the destitute widows and orphans of ministers.
Marriage and divorce.
Manual of doctrine and polity.
The evangelistic movement of 1877.
Fellowship and union meetings.
A manual for our churches in foreign missionary fields.
Our foreign population.
Protestantism in France.
Our work among the Germans in this country.
The German academy at Crete, Nebraska.
The recent treaty with Great Britain, 1871.
Condolence with President Harrison, 1892, in domestic affliction.
Signs of the effusion of the Holy Spirit.
Home missions.
Indian affairs.
The Indians in Oregon.
Intemperance, and memorial to Congress in relation to it.
Interdenominational Council.
Celebration of four hundredth anniversary of birth of Martin Luther.
Mansfield College, England.
Celebration of centennial of settlement of Mariette, Ohio, 1888.
Methodist-Protestant churches.
Ministerial standing; credentials of ministers.
Our ministerial force.
Deficient supply of ministers, and the remedy.
The Mormon question.
Uniformity in names of state and local bodies of churches.
Our national Congregational charitable societies severally considered; consolidation of them and of their periodicals, their debts, their claims upon the churches, their relation to each other, and their relation to the churches.
National Woman's Christian Temperance Union.
Norwegian Mission Union.
The parish system.
The pastoral relation.
Polygamy.
Prison reform.
Improvement in public worship.
How to make the pulpit effective with the masses.
Religion in the public schools.
Robert College.
Monument to John Robinson.
Roman Catholic parochial schools.
Our work among the scandinavians in this country.

Our relations with the scandinavian churches.
Uniformity in our statistics.
Stated conferences of the statistical secretaries of state and territorial bodies.
The sphere and the methods of our missionary Sunday-school work.
Mission schools.
Temperance.
Theological seminaries and their relation to the welfare of our churches.
The proposed sixteenth amendment of the constitution of the United States.
The Welsh churches in our borders.
The Woman's Board of Foreign Missions.
The Woman's Home Missionary Association.
Women's part in the religious movement of our time.

A review of the Council from 1871 suggests the following statements: —

1. It has encountered difficulties.

Some feared its influence in matters of doctrine. Some feared it would disturb the autonomy of the churches. Some feared it would work mischief to the national benevolent societies. It was weak in its finances, and timid as to whether the churches would pay its bills. At the meetings of 1871 and 1874, it asked nothing of the churches, but took a collection of its members, and did not receive enough to pay its incidental expenses, and had no means to publish its own minutes, which were issued by the Congregational Sunday-school and Publishing Society, without charge to the Council. At the Council of 1877, the treasurer reported nothing received since the Council of 1874, and bills of that Council still unpaid. It was then voted unanimously that an annual compilation and issue of the statistics of the churches and of the minutes be made, and to ask at the rate of one cent for each church member for that year, to cover the issue of the minutes and the statistics, and at the rate of half a cent for each church member for each of the two following years. The result of this action, with the understanding that each church and each minister receive the minutes and the yearly statistics without charge was, that in the three years, 1878–1880, the treasurer received $7,834.33, and expended $9,976.60, and made a debt of $2,142.27. But it was shown that the churches and the ministers wanted the minutes and the statistics, and that the churches would not refuse to meet the expenses of the Council. Financial perplexities have not yet altogether disappeared ; but, as time goes on, this difficulty and the others mentioned are on the wane, while the Council is steadily growing stronger for its work.

2. The Council has done good.

It has given us the Year-Book. We owe much to those who amid great difficulties, and with much painstaking and wisdom, gathered, arranged, and published the statistics of our denomination for the twenty years, 1857–1876; and the success and excellence of our present publication are due largely to the preparatory work done by these brethren, without official appointment and prestige, and at their own pecuniary risk. But, as soon as the Council was formed, it was seen that this was the body to render that service to the churches. Lack of means and a regard for the interests of those who already had the work in hand, prevented its assumption by the Council until 1877, when it was undertaken. The statistics of that year and the minutes of the Council were issued in the same volume in 1878; and the next year, 1879, brought us "The Congregational Year-Book," which, for now seventeen years, we have welcomed in its familiar original dress. The statistics of 1857–1876 had, in general, only a limited circulation. But the Council, from the first of its issues, has yearly given a copy to each church and each accredited Congregational minister; and thus has spread its editions over our whole Congregational area, and has effectually popularized the book which has become indispensable, and in innumerable ways useful, to our denomination.

The Council has brought about uniformity as to the matter of our statistics and the time covered by them; and also a better appreciation of, and compensation for, the leaders engaged in this work; and, in recognition of their service, has wisely made them honorary members at its sessions, — whereby it takes the benefit of their stated conferences in connection with its meetings, and secures the best possible guaranty for the continued improvement and value of the statistics of our body of churches.

It has enlarged and utilized the bonds of acquaintance and good feeling between our churches and ministers over the whole land.

In the careful and guarded make-up of its roll, it has affirmed and honored the principles of Congregational fellowship.

It has done much to diffuse correct sentiments and promote improved practice in regard to ministerial and pastoral standing.

It has provided, by the labors of the Creed commission of 1880, a confession of faith, which is in general acceptance; and it has in preparation a church manual, as a guide to all who need such help.

It has established a fund for the relief of ministers and their families in destitution, for whom otherwise no adequate provision is made.

It has earned the confidence of our national charitable societies; and its officers and theirs, as Christian brethren, consult together the common good.

It contributes to general harmony, wholesome incitement to efficiency, and growing prosperity. In 1871 we had 3,202 churches and 312,054 members, and now we have 5,342 churches and 583,539 members; a gain of 67 per cent. in churches and of 87 per cent. in church members.

The Council is a stated parliament, where, aside from matters of ecclesiastical authority, which are otherwise provided for, we can entertain and consider, face to face, any subject which concerns our duties to each other and our Lord; and as such it wins the attention and favorable regard of our people to its conclusions and recommendations.

It has completed the organization of our denomination in the United States; so that we are now prepared to act organically with Congregationalists in all parts of the world; and also to deal in parity with other religious organizations, wheresoever, and in whatever relates to the more effective co-operation of the various members of the body of Christ on the earth.

May the divine favor, which has thus far attended the Council, abide with it in all its future relations to our churches and the kingdom of God.

ADDRESS.[1]

REV. JOSEPH H. TWICHELL.

WHILE for ordinary purposes it answers well enough to call the early New England worthies at large our temporal and spiritual forefathers, as it is our pride to do; when as the heirs of civil and religious liberty on this American soil we would use precise language regarding our extraction, justice requires us to say that we really derive from Plymouth Rock.

Plymouth was the little sister among the colonies. She never was anything but little — little and lowly. Not many wise, not many mighty, not many noble, were called into her modest family, not nearly as many as to the Massachusetts Bay Colony up the

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coast. Her Carvers and Brewsters and Bradfords and Winslows were of distinctly humbler degree than the Winthrops, the Cottons, the Endicotts, the Saltonstalls. But she was the true founder of our line, our true House of Hohenzollern. It is hard to date the birth of a principle. It has underground life before it comes into sight. The Pilgrim community of 1620 was the first body-politic in human history to carry the democratic principle of government into effect. Some people would shake their heads at that and challenge the statement. I would like to stop and talk with them if there were time. As it is, I can only "look them boldly in the face and pass on," professing, under favor, my own firm opinion that that particular torch of human progress, civil government organized on the democratic theory of equality and involving the separation of church and state, was lighted on Plymouth Rock; there and not elsewhere. In the Puritan colony of the Bay it was far different. Fragrant and illustrious forever is the memory of the hero leaders of that exodus out of England which followed the flight of the Pilgrims across the seas. But their political faith was radically diverse from that of the Pilgrims, and their political work showed it. "If the people be governors, who shall be governed?" said John Cotton. Thirty years after their landing, not more than one fifth of their number were admitted to a voice in public affairs. True, there was from the outset dissent from this limitation of privilege, which grew, and grew aggressive with time. But the chiefs, lay and clerical, stood against it with all their might, and for the general good as they sincerely judged. Hence trouble and plenty of it of a kind of which at Plymouth we had almost none.

A gentleman hearing another say in a company that he and his wife had lived forty years together without a single unpleasant word, exclaimed aside to the person next him, "My soul, what an insipid life!" Well, life among our Puritan forefathers of the Bay Colony could not be impeached on the score of that sort of insipidity. But their domestic broils were, for the most part, perfectly inevitable. They were the natural ferment of the acid and alkali of irreconcilable ideas of government thrown together, and really, nobody was to blame for them. The conflict thus engendered ever tended to the enlargement of liberty. Out of it, for one thing, arose the secession of the three towns led by Thomas Hooker into the farther wilderness, and the framing in 1639 of that memorable free Connecticut constitution, which was an echo pure and clear

and strong of the political note struck nineteen years before in the cabin of the "Mayflower." And to sum it all up in a word, that note went on deepening and swelling in other echoes till it mounted to one which the whole world heard, in the Declaration of Independence and the Constitution of the United States.

"All men are created equal." "Governments derive their just power from the consent of the governed." "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." These were the harvest of what was sown beside Plymouth Rock. The Pilgrim, then, least of all the exile "visionaries of God" in his time, is by eminence the father of whose house and lineage we are. He was that true nation-seed which

> "Laughed at in the dark,
> Has risen and cleft the soil and grown a bulk
> Of spanless girth, that lays on every side
> A thousand arms, and rushes to the sun."

But whence came his peculiar institution of government? There are those who trace the genesis of that democratic autonomy of the town, originally realized at Plymouth and conceded on all hands to be the germ of our free national system, to ancient Teutonic sources. The question of a common principle aside, whatever the resemblance of the Pilgrim town-meeting to the popular assemblies of our Saxon and Scandinavian ancestors, there was a break between them of a thousand years at least. The civil government created by the compact signed in Provincetown harbor was certainly, as such, a perfectly new birth, and as native to the "Mayflower" as was Peregrine White. Nor of that new birth is the parentage doubtful. Among the ablest, most learned, most scientific of those at present laboring in the field of inquiry into such origins — in authority second to none — is Professor Borgeaud of Geneva. In his invaluable and meaty little book, "The Rise of Modern Democracy," he points out, in a very conclusive fashion, that in its inception political self-rule in America was the manifest immediate offspring of a self-ruling Church; which is to say, that the mother of that wee Pilgrim republic of 1620 was Congregationalism. The "Mayflower" was the ship that brought it over, and the only ship. Congregationalism spread from Plymouth Rock. That is historic fact. Thence the Puritans of Bay Colony imported it. They did not want it

to begin with, but it had obtained a foot-hold on their territory before they arrived, *i. e.*, the body of them. In the winter of 1628-9 Endicott and those with him at Salem, the vanguard of the Winthrop emigration, overtaken by a great sickness, sent down to Plymouth for Dr. Fuller to come to their relief, and he came. He found Brother Endicott and the saints of his company in consultation respecting the church order most advisable for them; and, being deacon as well as doctor, he seized the opportunity to expound to them the way of the church at home; which he did with such force and reason that they adopted the same, and when, the next June, the colony landed, there Congregationalism was. The Puritans did not want it. They did not like it. Under the name of Separatism it was odious to them. They had thought to abide in the Church of England. But they came to it. They took only half the dose, indeed, at first; but in no very long time it has thoroughly leavened the whole lump ecclesiastical, and was in process, to the alarm of their magistrates and their ministers, of leavening their whole political lump too. "Democracy," protested Master Cotton, who was valiantly doing his best to avert the latter consequence, "I do not conceive that God did ever ordain as a fit government either for church or Commonwealth." But it was of no use. At that moment, so far as the Church was concerned, the mischief was done, and past mending, and the rest was sure to follow. Civil and religious liberty did not ripen in that age, for they ripened slowly. But out of what in that age took root in our soil have grown, in the long unfolding of events, those fulfilments sublime and benignant which we see.

The plant of free democracy, then, which sprouted and budded in the shelter of Plymouth Rock, owed both its existence there and its power of propagation abroad to those views of the relation of man to his divine Lord and to his brother in the Lord, which were incorporated in the constitution of the Pilgrim household of faith.

There are certain voices from Plymouth Rock that are perpetual, and he that hath an ear, let him hear them. One is a voice appealing to us as American citizens to have faith in political liberty. "The people may be trusted with their own." In that pregnant line, at the dedication of the Pilgrim monument, in 1889, did the poet of the occasion construe the theory on which old Plymouth made all her citizens freemen. "Toryism (Mr. Gladstone has said) is distrust of the people, tempered by fear. Liberalism

is trust in the people, tempered by prudence." I detect in these days, here and there, a Tory note of doubt if we in this country, in our application of the doctrine of popular sovereignty, are not going too far. I name no names. As Dr. Hawes, of Hartford, once said: "I refer to those to whom I allude." But I seem to hear that note. When I recall what universal suffrage has brought this nation through; what many of us have seen it bring this nation through; what black nights of tribulation; what fearful seas of peril; I wonder to hear it. The word of Plymouth Rock to us is: Trust the people! Give them education; give them religion; give them justice; give them power; and trust them.

Another voice from Plymouth Rock speaks to us as churches, and a Church. It bids us, it charges us, to beware of imposing shackles and trammels on freedom of religious thought within the bounds of our fellowship. "God has more truth and light yet to break forth out of his Holy Word," said Pastor Robinson, and you know the context. Now, in spite of the contrary judgment of various authorities — and some the latchet of whose shoes I am not worthy to stoop down and unloose — I confess myself one of those who believe that he meant what he said, — what he seemed to mean. And one reason why I believe it is that it was written into the covenant of the Plymouth Church that they would walk in all God's ways "made known, or to be made known, unto them," — a distinct intimation of the same thought.

Toleration — which is not religious liberty, but is the dawn of it — was, in New England, original with the Pilgrims. The spirit of toleration is the condition and climate of the spirit of inquiry and progress. This freedom has its dangers, but they are not so great or so grave as those begotten of repression, now or at any time. Let Phillips Brooks, that glorious churchman and the brother of us all, who had Plymouth Rock in his blood, give us the rule of it. "In a temper that is more afraid of littleness than largeness," he said, "seek with study and with prayer for the most clear and confident convictions; and when you have won them hold them so largely and vitally that they shall be to you not the walls that separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them — as the ocean, which was once the barrier between the nations, is now the highway for their never-resting ships, and makes the whole world one." Amen.

A voice from Plymouth Rock calls us to put on a wide, hospitable, brotherly mind toward Christians of every name. My former greatly venerated and beloved parishioner, Professor Stowe, took immense comfort in his closing days in the fact that while *ex animo* and by church membership always a Congregationalist, by virtue of Presbyterian ordination, in peculiar circumstances, in his youth, he had a place in the "grand old Presbyterian Communion," — so he called it, — as well. "If I were to live my life over again," he said to me once, "I 'd join all the churches I could. You can't belong to too many." The feeling he so expressed, that vivid yearning sentiment of catholicity, — God grant, by his indwelling grace working together with our liberty, we Congregationalists, as a family, may be increased in it more and more; and therein be set forward, on our part, toward that union of the body of Christ for which we all pray, and which will certainly come, when it does come, heart first and not head first.

The distinguished orator who pronounced the address at the laying of the corner-stone of the Pilgrim monument, in 1859, reminded his audience that there was a precept of Christ which the gratitude they were there professing might fitly call to mind; this viz: "If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, and then come and offer thy gift." As now we are bringing our gift before the altar, — our gift of thanks to God for our manifold wealthy heritage, — may we not, should we not, pause to inquire if our brother has aught against us? Has any Christian brother aught against us? Are there those whom, because they are, as we deem, faulty and deficient in their faith, or those whom, because they differ from us in tradition and in worship, and perhaps deny us fellowship, we from our Jerusalem disdain and disown as alien Samaritans? To such let us seek to be reconciled, as Christ was of old.

Has our poor brother, our ignorant brother, home born or stranger; has our brother, who is wronged and oppressed, aught against us? Have we been wanting to him in consideration, in sympathy, in succor? To him let us be reconciled, and to all whom Bethlehem and Calvary make our brethren, and then come and offer our gift.

REPORT OF COMMITTEE ON RELATIONS OF THE BENEVOLENT SOCIETIES TO THE CHURCHES.[1]

SYRACUSE, N. Y., 1895.

Your committee on the relations of the benevolent societies to the churches present the following report: —

Of the nine original members of the committee, Samuel Johnson, Esq., declined to serve, and the Rev. A. Hastings Ross, D. D., whose name appeared next in the list, and who had greatly interested himself in the theme in connection with a former similar committee, has died since the last meeting of the Council.

The theme upon which we are called to report has been before the Council since 1886, when, in obedience to a rising tide of sentiment among the churches, the first committee was appointed. Every meeting of the Council since that time has considered the subject. The report made at Minneapolis was an elaborate document, presenting, with a careful review of the facts, six possible plans for bringing the societies into more vital relations with the churches on which they depend for the means to carry on their work.

A majority of that able committee approved of and recommended the fourth of the proposed plans, which was substantially as follows: That our benevolent and missionary work be divided into two departments, home and foreign; that the (1) foreign department, now in charge of the American Board, a close corporation, be made representative by a scheme which is carefully stated; that the (2) five home societies which are homogeneous in nature, each shall make such necessary changes in its constitution as to permit it to be served by the same delegates as the others; all of these delegates to be chosen by the State organizations of Congregational churches.

Thus the autonomy and chartered rights of the societies would be preserved. All of the societies would be representative bodies, and we should have two annual feasts instead of three. We are glad to notice that all of our societies, save one, have so far

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respected the manifest desire of the churches that they recognize the rights of the churches to representation. In the various home organizations the representatives of the churches constitute the body, at least in part, while the American Board, by its action of 1892, elects its new members from candidates nominated by the State bodies.

We believe that this recognition of the rights of the churches by our various societies is working well. We believe also that the complete adoption of the fourth plan, as recommended by the committee at Minneapolis, would work still better. We believe that there are especial reasons why it is not only feasible but very desirable for our numerous home societies.

In the opinion of your committee it is the plan which would commend itself to the judgment and secure the co-operation of business men whose presence we desire, but whose absence we now deplore when our annual meetings are held. Several of these societies, which administer the funds of the churches to the amount of hundreds of thousands of dollars, transact the business of their annual meetings with a mere handful of interested persons in New York or Boston. They would gladly have more popular gatherings at their annual meetings, and these remarks are no criticism upon the faithful services of those who have done the best they could to serve the churches. The proposed plan offers them the coveted opportunity for broadening their foundations and securing the uplift of a large annual meeting.

The two other and larger societies already have large and enthusiastic annual meetings, whose inspiration contributes to the power and glory of our work for the advancement of the Redeemer's kingdom.

We would not diminish by one iota the spiritual uplift or the financial support which these societies receive from their annual feasts. We believe that the plan proposed would add to both; we believe that the discriminating givers of the Congregational churches would not be confused by, but would rather rejoice in and honor, the plan which recognizes both the unity of work and the diversity of its fields.

Constant or frequent attendants at our annual meetings cannot fail to note that the present methods do not secure the attendance of any considerable numbers of business men or laymen. Pastors are there. Sometimes their wives are there. But the men to whom

we must look for large gifts of the Lord's money are not there in any considerable numbers. This is not because our lay brethren are lacking in conscientious discharge of duty when once it is clearly apprehended. There are no more conscientious laymen in any communion than those of our Congregational churches. Why then are they not more largely represented at our great meetings? It must be — it is — because our methods do not enlist their business judgment. Upon what wise business principle can we justify five or six annual meetings to transact the benevolent business of our denomination when all other denominations manage their great benevolences in one annual meeting? In the light of their experience the numerous objections melt away.

There is no pastor of a Congregational church, worthy of his place or name, but is profoundly interested in the noble work of all of these societies. But the present plan of diverse meetings compels him either to leave his parish for two or three weeks, when one would do as well; to make two or three expensive journeys when one would do as well, or to surrender his right of franchise in one or the other of these great societies. It is an extremely modest estimate to say that the average amount expended in travel and other expenses by those who attend one of these meetings is not less than twenty-five thousand dollars. By what right do we, as the stewards of God's money, double this expense, when the extra twenty-five thousand dollars might go directly to the work of establishing churches and supporting missionaries or teachers? Upon what principle can we commend such methods to sensible and successful business men? The fact is that these methods do not seem to commend themselves.

If our home societies would accept the fourth plan these objections would be removed. We should save a vast amount of the Lord's money; we should save a vast amount of the time of God's servants, and that is business. We should commend ourselves to an enlarged list of business contributors on the score of this wise economy. We should through our State Associations appoint hundreds of our wisest laymen as delegates to this one great annual gathering to consider the advancement of Christ's kingdom through all of the various branches of our benevolent work; and such an appointment, by such a body, to such a meeting, they would honor. We would get the business men.

We should arouse the enthusiasm of our pastors for such a meet-

ing as we cannot arouse it for two or three diverse and widely separated meetings. We would relieve good men of the embarrassment which compels them to decide between conflicting interests, which ought to be harmonious and which often ends in their neglect of both, by presenting for their prayers and their inspiration one grand meeting which should illustrate the unity of the faith by a unity of operations.

We should sharpen, condense, and unify the reports made at the various sessions of this united meeting. A day and a half under the quickened impulse of such a meeting would be ample for each of the two larger societies. That would leave a whole day for the other societies. The secretaries would shorten their reports and put fresh barbs on their arrows; the missionaries from the field would be admonished that "the time is short" and that "what we do we must do quickly"; the eloquent men would be reminded that "the King's business requires haste," and would reach their peroration before they had exhausted themselves and their audience.

All of this is business. Brethren, this committee means business. We believe that we speak the mind of the churches, whose servants these societies are. We believe that we speak the mind of thousands of pastors whose means are small, whose time is limited but whose love for these societies and for their noble work is boundless and constant. We believe that we echo the wisest sentiment of the practical business men of our churches. We are absolutely sure that we are commending a course which, if pursued, will strengthen the testimony which we seek to offer to the world on the great theme of Christian unity. What right have we to solemnly exhort the rest of the world to organic Christian unity when we confess in this practical way our inability to secure the organic unity of our own benevolent work?

We therefore recommend, —

First, that the American Board continue the plan upon which it entered three years ago, whereby it invites the various State bodies to nominate candidates for corporate membership.

Second, that our various home societies, at the earliest practical moment, so far adopt the fourth plan as to arrange for the holding of their annual meetings at the same place and within the limits of the same week.

Third, that this meeting be so arranged that it shall divide the

year with the American Board, and so that when the American Board meeting is in the East the home meeting shall be held in the West.

Fourth, that a committee of five be appointed to confer with the secretaries of the various societies, with the view to carrying out the provisions of these recommendations.

CHAS. O. BROWN.
WASHINGTON GLADDEN.
HENRY FAIRBANKS.
R. R. MEREDITH.

COMMITTEE ON THE WORK AND NEEDS OF OUR NATIONAL SOCIETIES.

Your committee, appointed in the morning of the day given to the presentation, of the work of the National Societies of the Congregational Churches, desires first of all to commend the arrangement by which a full day of the time of the Council is given to these societies, and to recommend that the same course be taken in arranging the programme in the future. The representatives of the churches assembled desire to hear full reports from their work, especially from their missionaries in the field, who might fitly be allowed a larger share of the time.

Looking at the work and needs of our societies, it is evident that the great need is that the churches recognize fully the fact that this work is their work, to which they are committed, and for which the Lord of the harvest holds them responsible.

We Congregationalists, in obedience to the command of the Lord, have undertaken this work; we organized these societies, and through them we pledged ourselves to the missionaries which they sent out, and to the people to whom they were sent. If the churches, feeling their responsibility, were praying more earnestly for the coming of the Kingdom, along with the spiritual quickening would come such increase of gifts that the work might be enlarged in all directions.

The present diminished income of the societies comes with the general financial depression, but the meagreness of the offerings of the churches in the best of times proves a lack of intelligent interest.

The work of the societies has been so admirably presented that your committee has no occasion to speak of it, except to commend it all, and its results are proof of the Divine approval.

It is apparent to all that the business affairs of these societies must be managed on business principles, that the utmost economy of administration should be practised, and that at once steps should be taken to pay off the indebtedness which they have incurred. As the banks which have made advances have loaned the money of their depositors in temporary loans, your committee is of opinion that it would seriously impair the credit of the societies and impede their future usefulness if any steps were taken to defer the payment of this indebtedness.

Your committee believes that the debt will not be paid by the ordinary contributions of the churches in the usual methods, and that it will require a special effort, and is dependent for its success largely upon the zeal, activity, and fertility of resources of the pastors in reaching their people.

Your committee commend the suggestion already made, of consolidating the indebtedness of all the societies, and making one grand appeal to the churches, and especially of making a vigorous personal canvass.

And the committee is happily relieved from the duty of devising any special plan by which larger donations may be secured and the indebtedness wiped out, by the excellent suggestions embodied in the resolutions presented by Mr. Capen; which also urged what this committee earnestly seconds, that Congregationalists ought to contribute through their own organized channels to their own proper work. Congregational pastors who loan their pulpits and their contribution boxes to tramp collectors are responsible for wasting the Lord's money.

Our societies provide adequate machinery for the proper work of the churches. That work is not done simply because the members of our churches as a whole are not interested. Pastors have failed to so show their own interest as to secure the intelligent interest of their people, and it is doubtful whether half of our church members have any definite idea of the distinctive work of the several societies to which they are occasionally asked to contribute.

And the failure of pastors has made it necessary to employ a larger force of field secretaries, so that the expense of administration and collections in most of our societies has largely increased,

while generally the agent does not secure so large a contribution as the pastor, with proper effort, could do. And, with a profound sense of the magnitude of the work committed to our churches, we have need of the largest contributions.

When the multitude on the slopes above Gennesaret excited the Lord's compassion, he bade the disciples give them to eat, and as they began to obey, the bread broken in their hands was increased until all were fed. The conditions of the miracle are waiting its repetition to-day; again the multitude is very great and the loaves are few; again the Lord speaks to us by providential conditions as distinct as his voice was that day, "Give ye them to eat"; and, when the Congregationalists of the United States obey without question, the means will be multiplied in their hands, and the multitude will be abundantly fed.

It is a question, now, of simple obedience. If the pastors present in this Council had only a few members in their churches violating the fifth or sixth or seventh commandment, would they rest until the churches were purified? and what are they doing about it when half their members persistently disobey the last command of the Lord, the command which he came back from the grave to give?

It would be only the proper and natural outcome of the presentation of the work of our societies here, which presentation was the occasion for the appointment of your committee, if every pastor present should lead his people to accept and fully meet the responsibility which the Lord lays upon them as Congregationalists; and this result would greatly honor him.

HENRY FAIRBANKS.
H. M. MOORE.
JOHN T. DALE.
J. M. CUMINGS.

REPORT OF COMMITTEE ON EXPENSES OF DELEGATES.

The committee, appointed at the last National Council, under the resolution "that, in order to test the sense of the churches through the conferences and associations, and to obtain full data for wise action in the premises, this body appoint a committee of three, to consider all questions involved, and to prepare a definite plan, to

be reported at the next session of the National Council," was afterward enlarged to seven.

Your committee would respectfully report that, soon after receiving their instructions, they formulated the following: —

"*Resolved*, That, in the judgment of this body, it is proper and expedient that the expenses of delegates to the National Council be defrayed (so far as they may desire) from the treasury of the association, and that, if necessary, an increased assessment be made upon the churches to meet such expense."

The above resolution was forwarded to the scribe of each State association or conference, with the request that he present it at their next annual meeting, and ask for action to be taken thereon.

After the lapse of a year and a half, during which comparatively few responses were received, a second request of the same nature was sent, which secured more numerous replies; eight of the associations, however, have made no answer to the overture of the committee; nineteen reported no action taken by their respective bodies; nine reported it inexpedient to adopt the resolution; six reported in favor of its adoption. The summary is as follows:

General Summary.

No Reply to Resolution: Arkansas, Florida, Idaho, Montana, North Carolina, North Texas, Utah, Wyoming. — 8.

No Action Taken: Alabama, Arizona, Georgia, Illinois, Iowa, Kansas, Louisiana, Maine, Missouri, New York, New Mexico, Ohio, Oklahoma, Oregon, Pennsylvania, South California, Vermont, Washington, Wisconsin. — 19.

Reporting Against Resolution: Colorado, Connecticut, Minnesota, Nebraska, New Hampshire, New Jersey, Rhode Island, South Dakota, Tennessee. — 9.

Reporting in Favor of Resolution: California, Indiana, Massachusetts, Michigan, Mississippi, North Dakota. — 6.

Of these, Indiana voted its expedient "that the expenses of delegates to the National Council be paid in whole, or in part, by the Association sending them;" Mississippi and North Dakota that "said expenses be paid from the treasury of the National Council."

Of the nine reporting against the resolution, three, viz.: New Jersey, Rhode Island and Maine while favoring, in general, the

principle of such a levy upon the Treasury, either of the State body or of the National Council, deemed it unwise to inaugurate the rule for the next meeting of the Council, then appointed to be held in California.

It is evident from these facts, that the time has not come when the Council may wisely ask the churches — either directly or through the several associations — to undertake so large a burden as the payment of all expenses of delegates to its sessions would involve.

The indifference of twenty-seven of our forty-two State bodies, and the expressed opposition of nine, to the proposal, make it very plain that any assessment, covering a sum sufficient to meet the expenses of delegates, would not only be difficult to collect, but would, by many of the weaker and by some of the stronger associations, be resisted.

The value of the Council to the churches has not yet been so fully demonstrated as to inspire them with a readiness to pay for it. While it is true, as alleged, that many sections of the country must necessarily be without their proper representation in its meetings — while delegates may be selected on financial considerations, rather than as wise counsellors and trusted leaders among the churches of their region — still, this infelicity and weakness is, as yet, incident to our democratic system of organization.

So soon as the churches shall have ceased to look with suspicion on the Council as a legislative and authoritative body which may attempt to act as "Lord over God's heritage," and shall regard it simply as their agent, to deliberate and advise for their highest welfare and development, a support now refused, will be willingly given. Appointment to its meetings will be counted a distinguished honor and a most important trust. The increasing favor with which its work is received, promises, at some later period, to make the Resolution submitted to the Associations, practicable. The Memorial of the Michigan Association proposing a definite sum to be assessed on the churches is, we think, covered by the report already made.

Your Committee, however, was instructed to present "a definite plan" for action at this time. Until the churches recognize their obligation in this matter, we feel authorized to propose only the following for adoption.

Resolved, That in view of the distinction conferred on any

church by the election of its pastor, or other member, to the sessions of the National Council, this body advise the payment of the necessary expenses of such delegate by said church.

DeWITT S. CLARK,
THOMAS E. BOOTH,
JOHN H. CRUM,
FORREST F. EMERSON,
W. S. HAWKES,
THOS. McCLELLAND,
WM. A. ROBINSON,
} *Committee.*

REPORT OF THE DIRECTORS OF THE TRUSTEES OF THE NATIONAL COUNCIL.[1]

Inasmuch as the trustees of the National Council can do business legally only in Connecticut, where their charter was obtained, they, for convenience of administration, and in accordance with their by-laws and good legal usage, have appointed themselves a board of directors with power to hold meetings and do business when and where business may require, and have instructed said directors to report, for the trustees, to the National Council.

At a meeting of the trustees, Dec. 4, 1890, Nathaniel Shipman, Samuel B. Forbes, and William H. Moore were appointed a committee to petition the General Assembly of Connecticut to amend the charter of the corporation so that "its capacity to receive and hold property shall be increased to the sum of five hundred thousand dollars."

Such complications arose in the General Assembly of 1891 that the committee accomplished nothing that year. In coming before the General Assembly of 1893, they deemed it wise to modify their petition so as to ask that the trustees be allowed to hold not $500,000 but $300,000. Their request was granted in an amendment which they reported to the trustees Nov. 15, 1893, when said trustees voted unanimously "that we accept the amendment of our charter granted by the General Assembly of Connecticut, which amendment is in the words following, namely: —

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"'AMENDING THE CHARTER OF THE TRUSTEES OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES:

"'*Resolved by this Assembly:* That Sect. 3 of the resolution incorporating the trustees of the National Council of the Congregational Churches of the United States, approved March 24, 1885, be and is hereby amended to read as follows: —

"'Said corporation may acquire by purchase, gift, devise or otherwise, and hold and dispose of real and personal property for the purposes of its creation, not exceeding three hundred thousand dollars in value with power to sell and convey the same, and make any contracts for promoting its objects and purposes not inconsistent with law. Approved, May 25, 1893.'"

At the same meeting, they amended the first by-law so as to make the trustees and directors to be eleven, or such other number as for the time being may constitute the Provisional Committee of the National Council.

Thus far we have no trusts except for ministerial relief, and of the accounts of these trusts we present the following summary: —

RECEIPTS.

Remainder, Sept. 30, 1892		$468 97
Income, Knowles fund	$672 65	
Other property	3,829 91	
		4,502 56
Legacies, Mrs. E. P. Jones, Pittsburg, Pa.,	$99 20	
C. L. Ford, Ann Arbor, Mich.,	32,000 00	
		32,099 20

Contributions from the following sources: —

Alabama,	$17 77	Maine,	$1,473 70
Arizona,	37 30	Maryland,	2 00
California,	1 00	Massachusetts,	14,029 51
Colorado,	9 55	Michigan,	453 93
Connecticut,	7,634 99	Minnesota,	233 32
District of Columbia,	422 89	Missouri,	1,590 52
Illinois,	1,810 84	Montana,	5 00
Indiana,	5 00	Nebraska,	589 10
Iowa,	548 29	New Hampshire,	1,052 70
Kansas,	402 31	New Jersey,	1,049 86
Kentucky,	2 50	New Mexico,	1 40

New York,	$1,548 95	Virginia,	$18 11
North Dakota,	1 00	Washington,	17 65
Ohio,	554 71	Wisconsin,	283 69
Oregon,	6 97	Turkey,	4 40
Pennsylvania,	1,004 60		
Rhode Island,	872 41		$35,919 66
South Dakota,	19 10	Total,	72,990 39
Vermont,	214 59		

DISBURSEMENTS.

Beneficiaries			$5,331 42
Expenses, namely: —			
Directors	$10 45		
Directors returned	15 00		
W. H. Moore, Sec., Trustees, expenses	33 39		
W. L. Greene & Co., advertising	161 20		
S. B. Forbes, Trustee,			
Salary, 3 yrs., $600 00			
Expenses, 75 13			
	$675 13		
N. H. Whittlesy, M. R. C.			
Salary, 2¾ yrs., $8,250 00			
Expenses, " 2,433 46			
	10,683 46		
		11,578 63	
Invested		54,600 00	
			$71,511 05
Remainder, July 31, 1895			1,480 34
			$72,990 39

ASSETS.

L. & J. Trust Co. Bond, .06	$100 00
Knowles Fund, face value	10,000 00
Middlesex Banking Co. (Conn.) Debenture bonds	13,500 00
Forty-nine Savings Banks in Connecticut, deposits	56,500 00
Remainder in Conn. Trust and Safe Deposit Co., Hartford	1,480 34
Total	$81,580 34

Deducting from this amount the assets at the report in September, 1892, namely, $25,619.65, we find a gain in assets of $55,960.69.

It is understood that we are likely to receive something more from the estates of Mrs. Jones and Mr. Ford.

BENEFICIARIES.

In the period Sept. 30, 1892, to July 31, 1895, orders were drawn for thirty-one beneficiaries; namely, twenty ministers, of whom two have died, ten widows, and one orphan daughter, who were residing at latest orders as follows: —

Arkansas, 1; California, 2; Colorado, 1; Connecticut, 1; Georgia, 2; Indiana, 1; Indian Territory, 1; Iowa, 1; Kansas, 2; Massachusetts, 1; Michigan, 2; Minnesota, 1; Nebraska, 3; New York, 2; North Dakota, 1; Ohio, 1; Pennsylvania, 4; South Dakota, 1; Vermont, 1; Wisconsin, 2.

The average for each was $171.98. Twenty-four persons are now aided.

By order of the Directors,

WILLIAM H. MOORE, *Secretary.*

ON "LYNCHING."[1]

Your committee to whom was referred the memorial of the Ohio State Association respecting the prevalence of lynch law respectfully submit the following minute, recommending that it be signed by the moderator and secretary of this Council and be transmitted to such religious bodies as in their judgment shall seem wise.

The National Council of Congregational Churches desires to invite the special attention of Christian bodies in all parts of the country to the alarming growth of the lawlessness which forestalls the action of courts and juries and inflicts upon persons suspected of crime the summary vengeance of a mob. The evil is confined to no section; many of our States in the North as well as in the South have been disgraced by such lawlessness. Only by the invigoration of public opinion can this evil be abolished.

Is it not the duty of the church in every place to bear clear and unequivocal testimony against this barbarism? Is not the con-

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tempt for law, which makes those lynchings possible, tending not only to undermine the foundation of the State, but to offer a deadly resistance to the progress of the kingdom of God in the world? Can we, as Christian citizens, be silent while the mob overpowers the magistrate and the muniments of order fall down before the assaults of brutal passion? No man's life is safe in the communities where such things are tolerated. And it appears to us to be the duty of the churches everywhere to lift up their voices in the name of a God of justice and order against such iniquities.

Cause for Thankfulness.

We have heard, with deep thankfulness, the strong words spoken by several governors and judges in the South concerning these practices, and we believe that if all the Christian bodies of the land speak promptly and boldly, and individual Christians, so far as they may, in support of law and order, and in stern condemnation of those who are striving to break down the defences of civilization and to lead us back into anarchy and savagery, a public sentiment may be strengthened which will put an end to outrages of this nature. May we ask you, Christian brother, in reverence for the Great Ruler, whose righteous will is the source of all authority, and in love for the nation so dear to us all, whose liberties are safe only when its laws are honored, to join with us in this testimony.

JAMES W. STRONG,
DOREMUS SCUDDER,
GEORGE W. HENDERSON,
Committee.

THE RIGHT CONCEPTION OF THE CHURCH.[1]

REV. EDWARD HAWES.

It evidently is not yet perceived by all, that the Church as an institution is absolutely unique. There are many who still fail to apprehend rightly the meaning of its existence and to grasp by faith the certainty of its growth and triumph. The full glory of its consecration and conduct is ideal, and blindness to this glory is doubtless, in many cases, the result of putting the word "churches" in place of the word "Church." What the thought of some is about

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these separate and local bodies of professed believers in Christ, we know. Criticism of them in some quarters is bitter and persistent. They are called clubs for well-to-do people. They are spoken of as select gatherings of Pharisees. It is affirmed that they are conducted on utterly selfish principles. There are men who think of their poverty, of their hard work and poor pay, of the wretchedness of their condition compared with that of some who bear the name of Him who took on Himself the form of a servant, and by any mention of the churches they are only irritated. What the measure of justification may be for some of the hard sayings which are multiplied need not now be considered. It is enough to say here that in view of certain acknowledged facts some of the charges referred to are not utterly strange.

But a more significant thing is the style of criticism on the part of some upon whom rest sacred vows of loyalty to the visible Church. It is at least doubtful if their unquestioned sincerity and their fiery zeal have been matched by their wisdom. The cause of righteousness, we may well believe, cannot be advanced by any intimation even that the Church is its antagonist, having lost the distinctive marks of a Christian institution. The fact, however, remains that such declarations have been made respecting the Church as should lead us to consider with some care whether the common conception of those who compose it is the correct one, or whether it is an institution which on the whole has served a good purpose, but nevertheless may be compelled to give way to something else in order that God's purposes of mercy for the race may be accomplished. Is it in its nature a temporary institution, or one by means of which will be secured any needed modification of every other, causing, by means of the influence which it shall exert, all others to subserve the highest interests of mankind?

In determining the answer to such a question it is evidently necessary first of all to be able to declare with a good degree of definiteness what the purpose of God is, to which expression has been given by the founding and the preservation thus far of the Church of Christ. About this we must be told. And it is a matter concerning which the New Testament is not silent, and for the gaining of a correct idea of which there seems to be no lack of instruction. We look at this institution which has now survived the testings of nineteen centuries, which has endured and been enlarged notwithstanding assaults unparalleled for their number,

their cunning, and their fierceness, from the standpoint of those who believe such things as these: First, that Jesus Christ, the eternal Son, was more than teacher, more than a living example — that he came to seek and to save the lost, that he gave his life for the life of the world, that the truth by reason of which alone one can have a good hope for eternity is that in some way he bare our iniquities in his own body on the tree. Secondly, that the divine purpose is that the story of his love made manifest by self-sacrifice even unto death shall be told everywhere, to all the dwellers on earth in their own tongue. Thirdly, that the accompanying work of the Holy Ghost, apart from which the utterance of even such a message would be fruitless, is a reality which none who make any account of facts can question.

Thus we regard the gospel in its practical relation to the well-being of souls not only as a blessed truth but as a majestic force. The sound of it cannot be heard by all men in vain, because of the power of Him who takes of the things of Christ and shows them unto those for whom Christ died.

Furthermore, we believe that a right relation sustained by any human being to his Maker means ultimately an actual and unmistakable right relation to all his fellow-men. For no one knows God as he may know him, or has so much of spiritual likeness to him as he may have, unless he has found out that there is no such thing as Christian love in its highest exercise apart from love for his brother man. We are taught the same truth by the command, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself," and by the question which has all the force of a positive statement, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" The divine purpose which took visible form in the actual lifting up of the cross, which was embodied in the direction, "Go, and make disciples of all the nations," a purpose involving the performance of the promise to make the message of life effective by the power of the regenerating Spirit, is one with respect to which there is no room for doubt. It is a purpose indescribably glorious. If we ask now respecting the means by which it is to be accomplished, we are very sure that it cannot be by reason of any act or number of acts of bare omnipotence — that it can be in no way except by the use of human instrumentalities. And we are also sure of this, that the accomplishment of such a purpose cannot be the result

merely of the activity of individuals as such. Men as personal units alone, without a common aim, without harmony of plan, without a measure of sympathetic feeling, never fought a battle, or won a political victory, or built a house, or gathered a harvest. An individual under God may set a train of influences in motion, but large and permanent results of his courage and prophetic insight are not secured unless there be a growing number of those who see what he sees and feel as he feels, and are ready to work with him along the lines which he has indicated. So, in the case of those who bear the name of Christ, the fact is not merely this, that each one has a measure of his spirit, but that in consequence of such possession there is a prompting and impelling power which brings them into a condition of essential unity. The oneness of those who truly believe in Christ is a reality. What makes the vegetable kingdom one is not the fact that there is nothing in it but trees, or that all trees are alike, but that in tree and plant and springing grass and bursting bud there is a common life. And it is for the same reason that they are one whose new life is hid with Christ in God. But this life mysteriously imparted by the working of the divine Spirit in the hearts of individuals can only show its full power as it becomes manifestly the life of great bodies of men, of organizations and institutions — just as drops of water must flow together to make a highway for the travel and the traffic of men, and separate rays of light must be combined in order to produce the glory of the noon-day. There can be no need of dwelling upon the absolute necessity of focussing the courage and faith and love of individual hearts in order to secure the changes in the spiritual condition of the race, for which we pray and for which our Lord gave his life.

Our religion is first of all a spiritual religion. The word stands for that which, to begin with, can be seen only by the eye of God. But it is plain that no good thought can be of value to the world apart from some embodiment of it. Faith can only be shown by works. Spirit must take form. The divine attributes have their meaning for us in objective realities. It all comes to this, that being related to material things as men are in this world, the inner life which is lived by faith on the Son of God must show itself in such forms of activity, in such combinations of effort as shall cause its real quality to be unmistakable. We cannot doubt that the design of the Master was that the Christian life should exist not

only in the form of an inward, personal experience, but that in the sight of the world it should also be an institutional life. There must be a rallying under one banner, the bearing of a common name, professed and real allegiance to the same divine Leader. There must be a great company whose very name shall be suggestive of all Christian graces, which shall guide thought at once to the best things that man can do for man, the very mention of which shall make it possible for the weakest and most sinful to hope, and shall remind us all of those purposes of mercy whose source is the heart of God.

Can the family be such a society? Of the importance of this it is impossible to speak extravagantly. Within the circle of the household character begins to take its final form. The reason, as a rule, for whatever is noble in speech and in public action is to be found in the home life. At the same time we do not suppose that families, as such, can constitute the instrumentality by means of which the earth is to be filled with the knowledge of God. It is a perfect institution as related to the ends which it was designed to accomplish, such as the turning the feet of the young into the right way, the infixing in their hearts of such principles as shall make them strong in the hour of temptation, and shall incline them in after years to fulfil the royal law of love, by serving their fellow-men; but for the accomplishment of purposes which are world-encircling the single family is too small. The institution without which the nations cannot be evangelized and those changes effected which are needed in the social condition of men must be of another kind. It must be more comprehensive, have larger means at its disposal, and be able in its assault upon any form of iniquity, by any effort to enlighten and uplift, to make an impression deeper and broader and more lasting.

Can the state be such an institution? Some things are said about it which, being analyzed, lose their apparent force. It may be spoken of as if it were an entity apart from the mass of the people. In speech we draw lines between the family, the church, and the state, in such a way as sometimes to produce the impression that one cannot at the same time be a member of them all. We are told what spirit ought to permeate the state, what the right standard of conduct is in its case, how it can sin or serve. But as an abstraction, one has said, "The state is only all-of-us. . . . In practice, when it adopts a certain line of action, it is only a little group of men chosen in a very hap-hazard way by the major-

ity of us to perform certain services for all of us." In the nature of the case there are some things which it cannot do and was never designed to attempt. It is defined as a political community, whose chief aim is to widen man's sphere of social effort and activity, and to secure freedom and security in that sphere. So far as this can be accomplished by the use of external compulsion, its existence ought always to mean the establishment of justice and the possession of civil rights. Under God, it is within certain limits the source of authority, and according to the scripture he who represents it bears not the sword in vain. It is a divine institution, and it may be that the limits of its rightful authority are not yet clearly discerned. While it is true, however, that in accordance with a legal enactment a man may be crucified, it is certain that all the laws that were ever written, though their enforcement should be urged by all the armies that ever marched, could not secure the crucifying of one with Christ, except with the consent of his own will.

The state may do a thousand things for the improvement of the physical, the intellectual, and even indirectly of the spiritual condition of mankind, but it was intended to deal with men only in their outward relations. Its policy should be in harmony with the will of God, but we should not expect it to be co-extensive with that will. It does not belong to it to bring the force of legislation to bear upon the spiritual life. These two are not so related that the latter can be produced by the former. It is no part of the duty of the state to say to any man, "Thou shalt love the Lord thy God with all thine heart." It does not lie within its jurisdiction to attempt to cause a millionnaire or any purchaser of the labor of others to act under the impulse of a Christian spirit. It must maintain external order, but with opinions which are formed, with thoughts that are cherished respecting things unseen and eternal, it has nothing whatever to do. And to say this is of necessity to say that it cannot be the institution whose comprehensive function it is to fill the world with the brightness of revealed truth, to promote the highest well-being of men, to secure the supreme good either of individuals or of nations.

It remains, therefore, to say that the institution for which we are looking is the Church of Christ. This was not founded by our Lord in the same sense in which a society is formed by one who secures the adoption of a written constitution, and to it adds suitable by-

laws. The Church exists not as a result of any human foresight or wisdom. It exists rather "as a necessary form of Christianity," in consequence of the divine purpose to secure the fruit of the life, death, and resurrection of Jesus Christ. The apostles and disciples, it has been said, were driven together by outward persecution, were drawn together by an inward impulse, and so they did not found a church, but found themselves in a church. They began to be the light of the world not as individuals, merely, but as a company, a body of those between whom and other men there were sharp dividing lines. The Church was not a secret society, but it had definite limits, though its organization at first was one of extreme simplicity. We are now considering it as a body of which all are members, whatever their distinctive name, who have been made alive in Christ. These, under divine permission, may exist under the form of separate churches, but it must be true that beneath all visible differences of organization the Church is one. For instruction concerning it we must turn to the New Testament. Here certain facts at once compel attention. One is that our Lord never defined the word "church." So far as appears in the record he said nothing about its nature or the way in which it should be organized and governed. Another fact is the infrequency of reference to it in the gospels. Much is said about the "Kingdom of Heaven," the "Kingdom of God," but next to nothing about the "Church" and the "Churches."

The emphasis of Christ's teaching was placed upon the quality of the inner life, upon the necessity of a filial disposition and purity of heart. He dealt with things which were spiritual and vital, knowing that they would take to themselves visible forms and would appear in due time under a suitable organization. The reason is not difficult to find why our Lord insisted upon the supreme importance of being right within. To those whom he addressed, the phrase "Kingdom of God" was familiar, but in their case an apprehension of its true meaning was wanting. There was a certain connection in their thought between the present and the time of the theocracy, but they were blind to things which were distinctively spiritual. Their thought of God was rather of one whose purpose it was to make them the special recipients of his favor, than of one who would have all men worship him in spirit and in truth. The kingdom as a spiritual society, whose actual members were not formalists but lovers of God and of their brother-men, they

had little or no understanding of. The reason, therefore, is plain why Christ multiplied his teachings respecting the nature of the Kingdom of Heaven and the only way in which any could enter it. The necessity was fundamental that the conception of it should be correct, that the dream of a throne occupied by the promised Messiah and surrounded by visible signs of power, should be displaced by the idea of a throne in human hearts which could never be jarred or touched by carnal weapons. From the beginning of his ministry to the end of it the aim of Christ was not the control of men by the use of such means as the state can rightly employ, but the establishment of the kingdom which is "righteousness and peace and joy in the Holy Ghost." And no question can fairly be raised with respect to the fact that the apostles in their teaching had the same end in view. They insisted upon the importance of being possessors of the same mind that was in Christ; but it was left for them to bring into greater clearness the truth respecting the need of a distinctive Christian institution. There was no sign of any loss of spiritual power in their case because they emphasized more strongly the necessity of organization in order to secure and multiply the triumphs of the gospel. We do not find in apostolic writings any comparison of kingdom and church, any hint that the apostles found a larger meaning in one word than in the other, certainly no indication in the tone of their teachings that with the Master himself they did not lay all possible stress upon the need of being right inwardly. At the same time, they said very much more about the Church than he did. And viewing this fact in the light of the declaration that they should be his witnesses unto the ends of the earth, and of the promise that the Comforter would take of the things of Christ and show them unto them, we find sufficient reason for regarding the Church as the visible counterpart of the kingdom. The saying rests upon a solid basis that "the Kingdom of God . . . must necessarily, to complete the destined education of man, . . . assume the form of an outward and visible institution, in conformity with the law of all that is earthly, and because no community here on earth, however spiritual it may be, can exist for any length of time without a settled order and constitution, or work without earthly instruments and means."

According to the divine purpose, as we understand the revelation of it, the Church exists because the kingdom does, and exten-

sion of the latter will be a result of the quickened life and increased fidelity of the former. We know what the word "church," historically speaking, has sometimes meant. It has stood for a great organism, controlled by selfish and ambitious men. And then, of course, the poor and the suffering thought of it not as a mother, but as a master. At different periods, the hearts of multitudes have been embittered by reason of what has been demanded and done by those who have spoken and acted in the name of the Church. It has been composed of those who were fallible. It has had within its limits some who did not belong there. But nothing of this kind touches the fact that God intends by means of it to bring his gracious purposes to pass.

If we speak particularly of the object of its existence, is it not plain that the Church, as such, is not designed to be a political party, or a temperance society, or a law-and-order league, or a benevolent institution, or an entertainment bureau? The central reason of its being is not the securing of the election of one man instead of another to office, or the shutting up of liquor saloons, or the making of an end of gambling, or the regulation of wages, or the cleansing of tenement houses, or the securing of intellectual training or physical comforts for any class of men. It does not belong to it to be an arbiter between contending parties. It cannot properly be a divider of inheritances. It would be blind to its mission if it assumed to exercise authority over the conduct or the consciences of men. Was not this the purpose for which our Lord established his Church — to secure the inward regeneration of those for whom he died? It must prove its right to be by working along lines indicated by its living Head. And this is what is written — "Christ Jesus came into the world to save sinners." It is in the firm holding of that truth, and the uttering of it with loving urgency, that the power of the Church consists. We have been told that if Christ "were living to-day and breathing the modern intellectual atmosphere, he would be . . . the leader of a great, thorough-going reform movement." He *is* living to-day, and he is now first of all what he was — the Saviour of guilty men. There are those who insist that it is the duty of the Church to take a stand upon questions discussed by trades unions and brotherhoods of different names. What if it should? It would not be difficult to suggest ideals of social conduct, but it would be a vain thing to do it without insisting upon the importance of those spiritual agen-

cies which are absolutely essential to their realization. In no way can the fruit be made good until the tree is first made good. You cannot build a temple in the air, it must have a foundation. Men will never act in a Christlike manner until they become themselves Christlike. Teachings respecting the relation of different classes and their mutual rights and duties, must have a prepared soil if any lasting benefit is to come from them.

This is what the Church is for — to be Christ in action among men. But in order that it may be, it has to do first of all with the relation to God of those for whom the Saviour died and rose again. It belongs to it to show by its teachings that the distinction so often made between what is sacred and what is secular is not valid. We must always start with this, that in all the relations which men can sustain to each other, Christ should be watched as their example and obeyed as their king. But in the midst of changing economic and social conditions, in these days of unrest and of transition to a new order of things, how can it be made unmistakably plain that those who bear the name of Christ are indeed actuated by his spirit? This is not an easy question. Said Dr. Dale in reply to one substantially the same, "I am not clear that the final answer has yet been given. Perhaps the final answer can never be given." But if it be true that Christianity is itself the cause of our social problems, may it not be true also that those who are filled with the Christian spirit will find the way of solving them? In any case it is certain, speaking of men at large, that there can be no desirable and permanent change of environment apart from change of character. And when the character of each man is what it ought to be, then there can be between men no relations that are "strained." The rich will not oppress the poor, and the poor will not envy the rich. The strong will stretch forth their hands to the weak, and the weak will not be too proud to be helped in the way that is best for them. Then it will be made to appear that by means of the Christian religion men are not simply prepared for heaven, but begin to know what it will be to dwell in heaven while they are still on earth. The Church in order to speak and to act most effectively must do so as a unit, and therefore it cannot as an organized body seek to exercise a controlling influence with respect to matters about which men may differ in opinion and be at the same time sincerely loyal to Christ. While we affirm that it is its great work to justify its existence by evidences furnished of new-

ness of heart, of individual character radically changed, "the only bond which can unite men in true fellowship" being thus created and strengthened, we must affirm with equal positiveness that those who compose it ought to be more sensitive than any others to the cry of those whose social needs have been neglected, and the most prompt of all in seeking to rectify wrongs done by reason of any method of business, any selfish custom, any unjustifiable distinctions. There can be no such hearing and rectification in actual life except for a sufficient cause, and this can only be found in the hearts of those who with some clearness of vision are able to see in their fellow-men what the risen Lord sees in them. And it is for the multiplying of those who will thus look and feel and act that the Church of Christ exists.

But to say all this is not to stamp competition as unrighteous. It is not to declare that the accumulation of riches is a crime. We cannot wisely ignore the relation existing between mental and physical gifts and the results of their use. As to the measure of their attainments and the range of their enjoyments men are not and by no effort can they be placed so that they shall even seem in these respects to be on a level. To the end of time some will know more than others and have more of this world's goods. And yet to speak of these perpetual differences in the earthly condition of men is not to affirm that the millennium will be forever a dream. He lives, of whom it is written, "He shall not fail nor be discouraged, till he have set judgment in the earth." And this we believe He will do by means of those who bear His name, who compose his Church. It is true that not all of these by their doing give expression to that conception of character which shines above the level of mere philanthropy as the star of Bethlehem shone above the heads of the wise men. But few of them have reached the heights indicated by the teachings and the example of Christ. But if they are vitally joined to their Lord the best things in the line of service are to be expected of them. If the appeal to make the spirit of Christ manifest by teachings from the professor's chair, by daily conduct in the mill and store and shop and bank, in places of recreation and halls of legislation, cannot be made hopefully to them it cannot be so made to any. But it can be, or Christianity is a failure and the Kingdom of God cannot come or His will be done on earth as it is in heaven. The Church under God by means of its varied ministries is the fountain head of

influences which tend to promote the happiness of men in this world and to make them fit possessors of the joys of the world to come. There is no hope of social reform which has any value that does not rest upon the truth of which the Church is declared to be both pillar and ground.

Our expectation, therefore, is that it will be quickened and purified, and so by the daily lives of its members furnish examples as numerous as they are splendid, of the supremacy of Christian ideals. It cannot, as we believe, ever be displaced by the Kingdom of God since it and the Kingdom, so far as the divine purpose is concerned, are practically identical. Let such as are filled with a passionate devotion to their Lord, and can do it wisely, reprove, rebuke, and exhort with all long-suffering. Let them with the utmost earnestness of speech and tenderness of heart make the difference plain between the example of the Master and the conduct of many of his professed followers, but let them say or do nothing that shall make upon any heart the impression that the Christian Church is other than the visible embodiment of the wisdom, the love and the power of Him who came to be the Saviour of the world. It should never be thought of as being simply a religious institution whose existence is marked by public prayer and preaching. It is rather a body whose members are designed to be as the Bible itself has been declared to be "saturated with the spirit of sympathy and alive with the doctrine of social responsibility." We are not to think only of what the Church may sometime make of itself, but rather of what, according to the New Testament, *it is*. With all its faults, it holds in its membership to-day those who have done and are still doing the most for the moral renovation of the race. Notwithstanding anything that may be truly said of its history, it remains the visible proof of the fact that the Son of God has trod the earth and has laid here the foundations of a new order of society. His union with it is set forth in all possible forms. He is the vine of which the members of his Church are the branches. It is a building of which he is the cornerstone It is a body of which he is the living head. We are told that he loved it and gave himself for it — that he means to sanctify it that he may present it to himself a glorious Church, not having spot or wrinkle or any such thing. The Revelator speaks of it as the "Bride," the "Lamb's Wife." We must not so criticise it as to cast discredit upon the institution

which is founded on the Rock of Ages. It is no more to be done away with because of its imperfections than a human soul is to be cast into outer darkness because, although the new life is in it, the day of its glorification is not yet come. The final word of Him who is head over all things to His Church will not be this: "Thou art weighed in the balances, and art found wanting," but this rather: "Awake, awake, put on thy strength, O Zion." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The divine ideal will be realized. It is certain that the principles for which the Church has stood though imperfectly, and will continue to stand with broader purpose and grander success, are the only ones by whose acceptance and use the end will come of man's unrest and strife, the end of inequalities and injustice which show that the second great commandment is not yet by all obeyed. The perfected and glorified Church is to be the consummate flower of all majestic and merciful revelations — of everything that God ever did or will do on behalf of the human race.

REPORT OF COMMITTEE ON UNION WITH FREE BAPTISTS AND OTHER DENOMINATIONS.[1]

The two chief marks or notes of the Christian Church of the present age, which will distinguish the closing quarter of this century, are, 1st, its longing to evangelize the world; and 2d, its longing for the unity of Christendom. The first of these objects, the conquest of the world for Christ, the Church began to take consciously to heart about the end of the last century. Then were organized the oldest foreign missionary societies of England, and soon after the opening of the century, home and foreign missionary societies were organized by Congregationalists and Baptists in the United States. That Church now confesses itself treasonable to its Lord and Captain which has not organized its mission work; and mission stations circle the world. This work must occupy, in its various departments, our chief attention here.

The other distinguishing mark or purpose which characterizes the Church of to-day is its longing for Christian unity. This longing is only very recently born into the consciousness of the Church. It seems to have sprung up all about us, in all our denominations,

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and to be indicated in a hundred different ways. We are not loving our own denominations less, but we are loving other denominations more. We are learning that their members are just as truly children of God as we are; and if so, all we are brethren; and if we are brethren, we ought to be brought as close together as possible. Already, without really knowing what it implies, we have found that we can often cross the lines which separate denominations by sacrificing preference, but not principle. We have bidden our young people utterly neglect denominational divisions in their work for Christ, in their Young Men's and Young Women's Christian Associations, in the conventions of their societies of Christian Endeavor, and of their Sunday-school and other organizations. This is all new. It was not so a generation ago. We have changed. In our common service a new light has broken upon us out of God's Word, and a new meaning has been discovered in our Lord's prayer, "that they all, *all*, may be one; that the world may believe that thou hast sent me."

A few years ago it seemed hopeless to think of any visible union, such as the world might see, and which might thus inspire belief. Christians were magnifying the points of difference, and were trying to persuade themselves that our Lord's prayer for the unity of his disciples would be well enough answered if they kept apart, allowing each other to be Christians, even if they denied one another's ecclesiastical regularity and refused to recognize each other's sacraments. Not by any argument, but by the operation of the Holy Spirit instructing the Church, and, by our common service, we have now learned that sectarian rivalries of local churches, or of denominations, are evils and not blessings; and we are asking, somewhat blindly, how we may join more closely our religious forces.

Two or three general invitations to a closer Church unity deserve here to be recalled. It is to the great honor of the Protestant Episcopal Church of this country that its bishops took the lead in this matter. In 1886, at Chicago, the Bishops, gathered in General Convention, formulated their propositions for union. They presented in the simplest form and in the least rigid terms what they felt they must insist upon when they had yielded all they could. They yielded Prayer Book, forms of worship, all except four irreducible terms of union which they called "the substantial deposit of faith and order, committed by Christ and his Apostles to

the Church unto the end of the world, and therefore incapable of compromise or surrender," which, with some slight verbal changes, were adopted by the Bishops of the Church of England, at Lambeth, in the following words: —

"(*A*) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"(*B*) The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

"(*C*) The two Sacraments ordained by Christ himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of Institution, and of the elements ordained by him.

"(*D*) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of his Church."

The spirit and purpose of the American and Anglican Bishops in making this proposition for union has received general praise; but their propositions have utterly failed of acceptance. The Presbyterian General Assembly, after some ten years of courteous and laborious correspondence and consideration, has excused its committee from further considering the subject. It became clear that union on this basis would not be acceptable to the Protestant Episcopal Church itself, except on an interpretation of the term "historic episcopate," which would require all other denominations to accept the order of bishops as officially superior to the ministry, and to receive ordination through bishops who claim uninterrupted apostolic succession. It became equally clear that the Protestant Episcopal Church would refuse to allow their clergy to recognize the clergy of other denominations either fraternally or officially as possessing a valid ministry. To carry out the Chicago-Lambeth proposals in any other way than by submission to Episcopal ordination and the imposition of the doctrine of Apostolic Succession would break up the Protestant Episcopal Church itself. It is clear that these Chicago-Lambeth proposals may now be considered as withdrawn by the Bishops, if interpreted in any way that a Presbyterian or Congregationalist could conscientiously accept them, and rejected by other denominations, if interpreted as the dominant High Churchmanship demands. They remain as one of the evidences of the longing for unity which pervades the Christian

Church; but as practical proposals they no longer need be considered. This experiment having proved a failure, the field is open for other propositions which do not involve submission.

Another proposal for Church unity is that which has been made by the large and important body of believers known as Disciples, who originated in a movement for doctrinal reform, led by Alexander Campbell. They number nearly a million communicants, chiefly in our Central and Southern States. In their convention at Allegheny City, in 1891, they set forth the basis of union which they, following the example of the Protestant Episcopal Church, could offer to the world. It contains three sections, or propositions. These are: 1, The original creed of Christ's Church, that Jesus is "the Christ, the Son of the living God," as first formulated by Peter, then approved by Christ, as the basis of his Church; 2, the ordinances of Baptism and the Lord's Supper, the former defined as "the immersion of penitent believers in the name of the Lord Jesus, and into the name of the Father and of the Son and of the Holy Spirit"; and 3, "the life which has the sinless Son of Man as its perfect exemplification." To this proposal we have observed no particular response. It may be sufficient to say that a plan which makes the imposition of the form of a rite essential can no more be the basis for the union of the Christian world, than one which makes a particular form of church organization essential. Unity can never be achieved on the basis of any sort of formalism, for the insistence on formalism, whatever it may be, is of the same essence as that strict Judaism which our Lord came to replace by a spiritual faith and life. No union is possible based on submission of the intelligence of one party to that of another. Union can take place only on a spiritual basis which allows liberty for conscientious differences.

Before speaking of a proposition for Church unity recommended to us by several of our own State Associations, it is well to call attention to some more or less successful movements for Church unity which have marked the last few years, and which illustrate the longing of the Church universal to come closer together.

One of the most remarkable of all, if least fruitful in speedy probable results, is the invitation issued this last year by the Head of the Roman Catholic Church in an Apostolic Letter addressed to the Rulers and Peoples of the World, calling their attention to the evils of schism, and inviting them to return to the bosom of his

church. While the temper of this invitation was most paternal and affectionate, and a special invitation was given to Protestants, yet the invitation was on the basis of submission to the claims of Papal supremacy, claims which our study of the Bible and of history simply forbid us to grant. The Archbishop of Canterbury, speaking for the Anglican Church, has within a few weeks given the reasons why this invitation cannot be accepted, while recognizing the importance of union. It is, however, being considered very seriously by a strong organized party in the Church of England.

It was in 1869 that the Old and New School Presbyteries came together. It was not on a tacit basis of mutual toleration of their doctrinal differences, but on the professed basis of the Westminster Standards in their historical sense — a sense in which, perhaps, nobody accepts them. Since then there has been a very strong feeling that the fifteen bodies of Presbyterian and Reformed Churches ought to be united. Indeed, they have formed with the Reformed Churches of the world a noble confederation which meets in Council once in ten years. This is a great example, but it does not satisfy these fifteen bodies. Many attempts at union have been made, but only one has yet been successful in the United States, that of the United and Associate Reformed Presbyterians, although the four Presbyterian denominations in Canada were united into one in 1875. The Northern and Southern Presbyterians have had the subject before them several times in their General Assemblies. They have deplored separation, and the Northern Church has made all possible overtures; but the Southern Church has annually, but by a decreasing majority, refused to forgive the utterances of her Northern sister during the War. But a very few years will now change that. Similar proposals for either corporate or federal union have now for a number of years been before the two Reformed Churches known as German and Dutch Reformed, and the propositions have secured a majority vote of the classes of one or the other body; but the fearful and the conservative have been able to muster votes enough, so that it is yet a consummation greatly desired. It seems to be admitted that in the near future these two bodies will be united into one, or that one or both will be united with some other body. Meanwhile, a plan for close federal union between the Presbyterian and the Reformed bodies in the United States is now under discussion, and

has been accepted by a number of them, although the hesitation of others may require some revision in the basis of representation proposed. This will give a much closer union than that of the Pan-Presbyterian Council, and will prepare the way for corporate union.

During the last twenty years union has been a favorite subject for discussion among the American Lutherans, who have been much broken up by their different languages and national origin. The Norwegian Lutherans have come together, and in another case several separated synods have united. Diversity of language and strictness of subscription are still occasions of separation; but the English-speaking Lutherans of the General Synod and the General Council desire and are discussing union, while some sort of league of all the Lutheran bodies is proposed.

Among the Methodist bodies there has been a strong movement for union, in some cases successful. First we must notice the Pan-Methodist Conference, which held its first decennial meeting in London, in 1881. Before this the Methodist and Methodist Protestant bodies had united in 1877, and the five Methodist bodies of Canada united in 1884. And only last year the four Methodist bodies of Australia and New Zealand have agreed upon a plan by which they will become one. In our own country a most hopeful movement to bring together into one body the two great African Methodist Churches has failed for the present after almost succeeding, but is not yet despaired of. Among other movements for Church unity the following may be briefly mentioned: within a few years the Christian Church and the Christian Church South have united in a single organization. The Mennonites are now trying to reduce by union their twelve branches. The Congregational Methodists, of Georgia and Alabama, have most of them joined the Congregationalists. Also a very important union has taken place in Japan, where seven missions of as many Presbyterian denominations have united their converts with one Church, making a body a little larger than the Japanese churches of our own American Board. It was a great disappointment to most of them that the proposed union of these Presbyterian with Congregational Churches in Japan failed. Success would have brought three fourths of the native Protestant Christians of Japan into a single body. A similar union of Northern and Southern Presbyterians is to be recorded in Brazilian missions.

On the other side, to offset these many cases of union accomplished or still being negotiated, there are only two cases of division of a denomination to be mentioned. The Evangelical Association, largely of German origin, has had a miserable personal quarrel, and last year split into two bodies. Also a little fraction broke off six years ago from the United Brethren, dissatisfied with their record on secret societies.

Besides these definite movements for denominational union, we must recall what are the great union forces that are active in the Young Men's or Young Women's Christian Associations, the city, county, and State Sunday-school unions, and the various other religious societies which cross all denominational lines, and of which the chief and typical one is the Young People's Society of Christian Endeavor, begun in a Congregational church, but which has leaped over all sectarian lines. It is a thousand pities that one or two denominations should have organized separate societies of their own and withdrawn, in so large measure, from the Union Society. Earnest efforts are now making to bring them together again.

All these facts prove, beyond contradiction, that there is pervading all the churches, Protestant and Catholic, a longing to come closer together in some formal and visible union, not simply a disembodied spiritual affection, but a union which has a body to it which the world can see, and in it see Christ. What part shall we Congregationalists have in it? Shall we lead or shall we lag? We took the lead in union movements to convert our land and foreign lands to Christ, and we have always claimed that our spirit is not and cannot be sectarian. But what is our duty in this matter? Is it as much our duty to seek to bring together the scattered fragments of the Church into one as it is the duty of the pope at Rome or the Anglican Church? Twenty Presbyterian denominations, and as many Methodist, are confederated very loosely, it is true, in their decennial councils and conferences. What can we do, or have we no special duty in this respect?

There are two ways in which the union of separate denominations can be made visible to the world. One is by actual, corporate union, the other is by confederation; each denomination maintaining its separate existence, but meeting and conferring together, at stated times, for their mutual advantage and the prosecution of their common work. Where corporate union cannot be secured,

confederation may partly serve the purpose of exhibiting the unity of believers.

It hardly needs argument that the consolidation of separate denominations, or bodies of Christians, into one body is in the present condition of things hopeful only in the case of bodies closely related in their polity. Such have been all the unions mentioned above, and all the negotiations, with the exception of those that failed between the Presbyterians and Congregationalists in Japan. Coming, as we are, to view theological differences at their true value, and these differences existing to a great extent within all our leading denominations, it follows that these are tolerated, and that it is the differences in our ways of government that practically keeps us most apart. In seeking union, therefore, the lines of least resistance are those between denominations that are governed by the same polity.

Those Protestant Christian churches whom the last United States Census recognizes as having a Congregational government numbered five and a half million members, while those Episcopally governed numbered five and a quarter, and those Presbyterially governed, three millions. The Congregational polity stands thus at the head, thanks chiefly to the faithfulness of our Baptist brethren of various names. Besides these there are the Unitarians, who are by common consent not an evangelical body, and a large wing of which do not claim to be even Christian, and who may therefore be left out of consideration. Then there are the Universalists, whose trend for many years has been so decidedly toward the evangelical faith that they are classed as evangelical by Dr. H. K. Carroll, late superintendent of the religious statistics of the United States census, and they may fairly be placed in the same category as the most evangelical wing of the old Unitarians. Their devotion to the Holy Scriptures has withdrawn them from the fellowship of the Unitarians, and brought them into closer relations of fellowship with us. Their polity, however, seems to be Presbyterian.

Besides these there is a considerable body of other denominations, whose government approaches Presbyterianism, but yet hovers between the strictness of that polity and the liberty of Congregationalism. Several offshoots of Methodism, in giving up the Episcopacy, have not settled down into either typical Presbyterianism or typical Congregationalism. Among these may be men-

tioned the Methodist Protestants. Among those classed as of Presbyterian polity are three quarters of a million Lutherans, whose polity it is difficult to classify. They might just as well be taken from the Presbyterian and added to the Congregational family, raising its membership to more than six and a quarter millions. These figures will show the large field for union which lies within the churches of our own polity, which are constantly coming closer together. It is further to be observed that each polity in its practical organization takes in elements of other types, a fact which is a hopeful sign, inasmuch as it tends to bring denominations together and indicates that the separation caused by polity may not be permanent.

It is among these Congregationally governed bodies, or those approximately so governed, that union, or perhaps confederation, must be first sought. And of these, the two bodies known as the Free Baptists and the Christian Connection are most closely allied to us. Both of these bodies practise immersion, and only on confession of faith. They differ, however, from the regular Baptists; the Free Baptists, in that they strenuously oppose close communion and what they regard as Calvinistic fatalism; while the Christian Connection are characterized by their similar denial of close communion and their determined rejection of any creed but the Bible, and their opposition to sectarian divisions of the Christian Church, which makes them refuse any denominational name and call themselves only *Christians*.

With a view to making clear the position of our own churches, and our distinct affirmation of liberty to all our people in things not essential to the Christian faith, the National Council, at its last session, passed the following resolution: —

"That affiliation with our denomination of churches not now upon our roll should be welcomed upon the basis of the common evangelical faith, substantial congregational polity, and free communion of Christians, without regard to forms or minor differences."

This resolution opens the way fully for fellowship with any church or churches that prefer to practise baptism by immersion and only on confession of faith in Christ. It has removed one stumbling-block in the way of union with the Free Baptists. In their case, however, an unsuccessful negotiation for union in Michigan with the regular Baptists has, with other things, made it seem untimely to press the subject at present, although your committee was

represented at the meeting of the Free Baptist General Convention in Minnesota last week. We believe there is, however, a growing sentiment among the Free Baptists, in favor of some closer union with other bodies, either Baptist or Congregational, and this gives hopes of success at a more favorable opportunity.

With the Christian Connection there has been more active correspondence. The "Christians" are not to be confounded with the Disciples who are sometimes called "Christians," but who are by no means as ready to consider union, the constitution of their body offering no such emphatic protest against sectarianism. Their present position would ally them rather with the regular Baptists, as they do not practies open communion. The Christian Connection numbers about one hundred and twenty thousand members, scattered principally through the Northern States. They had their origin in New England, and their organ, *The Herald of Gospel Liberty*, was first issued in Portsmouth, N. H., and claims to be the oldest religious paper in the United States. They are a very earnest body of believers, passionately devoted to the Bible only, earnestly rejecting all doctrinal creeds and statements, proclaiming Gospel liberty against all imposition of dogma, and protesting against all sectarianism which divides Christians into followers of this or that human leader, they having no leader but Christ. Their rejection of all man-made formulas and creeds has sometimes led to the idea that they are Unitarians, because they will not adopt the word *Trinity* which they do not find in the Bible. They prefer to express their dependence on the Holy Spirit and their faith in our and their Lord and Saviour in nothing but biblical terms. At one time the Unitarians made an agreement with them to help their college at Antioch; but the results were such that the Christians broke away from the alliance believing that it endangered the faith of their people in the Word of God. In their worship of our Lord they do not differ from us, even although some of them still protest against being called Trinitarians.

The history of the correspondence with them brings to our consideration what is known as the New Jersey Declaration. It proposes organic union with the Free Baptists and the Christian Connection, on the basis of the same general faith in the Scriptures, interpreted with Christian liberty. It declares that no change is asked in their customs or faith. It desires that they shall "maintain their teaching as to the manner and subjects of baptism," and

it declares that "we are under bondage to no creed, Lutheran, Calvinistic or Arminian, and that our only authority is found in the Holy Scriptures." It does not ask that they "should sink their names or give up their loved organizations or vested interests," and it professes a desire to "accept any terms which they in the exercise of their conscientious rights and their Christian affection could ask," and on such terms it invites correspondence with them. The Declaration concludes with the following proposed basis of union.[a]

This paper was sent to the various Congregational State bodies, and has been approved by the Associations or Conferences of Pennsylvania, Michigan, Ohio, Illinois, Indiana, Kansas, Minnesota, Washington, and perhaps of other States.

In accordance with the purpose of this paper, the committee whose names are signed to it were represented at the New Jersey State Convention of the Christian Connection, which body passed very cordial resolutions, recommending further action by their National Convention, which was to meet in Haverhill, Mass., in October, 1894. Your committee were represented at that convention by two of their number, and were most cordially received. Two days were devoted to the discussion of union with the Congregationalists; and action was finally taken, unanimously recommending "a co-operative union between the Christians and the Congregationalists or any other denomination seeking such union," such union to recognize the parity of the co-operating bodies, and not to be based on doctrinal tests, such co-operative union not to interfere with institutions, churches, conferences, etc., at present organized, but to be concerned with mutual recognition and common service for Christ's kingdom. It was also provided that a "commission of twelve members should be formed to act with similar commissions of any other bodies, a two-thirds majority of whom should be assumed to represent the Christian Connection, unless their action is reversed by the Quadrennial Convention." Such a representative commission was appointed. It was also voted that "the ultimate ideal of Christian union is the union of all the followers of Christ in one body, in an organic union, inspired with the spirit of the Master, existing and acting with single reference to carrying on his work, building up his kingdom, and bringing the world to Christ; and we would encourage and co-operate with any

[a] See Appendix I., page 295.

and all measures looking to this end." Their full action is found in the appendix to this report. It was intended to go slowly in the matter of union, so that there might be no union without general agreement and the fullest conference, there being unpleasant memories of serious losses which had been suffered by the capture by the Disciples of two of their strong conferences, and the practical loss, for a while, of their chief college through unfortunate negotiations with the Unitarians. It was, however, made evident to the members of your committee who were present at the convention that a genuine desire for union existed, such as might put into practical operation the principles of Christian unity which this body of churches so earnestly maintains; and such a union with the Congregationalists would be favored, if they were convinced that by such union there would be no lowering of their principles against sectarianism, and in favor of the Holy Scriptures as the only standard of fellowship and faith. Their proposal of a co-operative union is for the present purpose, but is regarded as by no means reaching their ideal of ultimate organic union.

With this history of the progressive movement toward the union of Churches, and this statement of propositions made and action taken looking to union with other bodies, your committee would recommend: —

1. That the committee on union with the Free Baptists and other denominations be made a permanent committee, and that it be designated the Committee on Union with other denominations.

2. That it be the duty of this committee to take such action as may seem wise to promote union between the Congregationalists and other denominations; and to represent, except as otherwise provided, so far as may be under our Congregational system, the National Council in correspondence and negotiations looking toward such unions.

3. That, in particular, this committee be directed to act in conference with the Commission of Twelve appointed by the Christian Quadrennial Convention, with a view to closer co-operative union, and if it seem feasible, organic union; and that the committee also act in similar connection with any committee of any other denomination which has been or may hereafter be appointed.

4. That, as a basis for such union, in accordance with the Constitution and organic Declaration of this National Council, adopted

at Oberlin in 1871, declaring the Holy Scriptures "the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of Christian faith commonly called evangelical," and that "the liberty of our churches" affords "the ground and hope of a more visible unity in time to come," we, as Congregational churches, recognize no creed of human origin, no matter how venerable or historically honored by us and by the Christian Church, to have authority over our faith, which authority belongs only to the Word of God.

5. In any union contemplated those who join together have, accordingly, the right to maintain their conscientious varieties of faith and order.

6. And, whereas, the visible union of Christendom is an object greatly to be desired, and whereas it is our duty to do what we can to secure it, and whereas such union cannot be secured by the submission of any, but only by the liberty of all, under Jesus Christ, we do approve, as a proposed basis of such union, the Platform of Union suggested by the New Jersey Association and approved by a number of our other State bodies, and we direct the Committee on Union with other Denominations to present it in the following slightly amended form to our sister denominations of Evangelical Christians for their consideration: —

We propose to other Protestant Evangelical Churches a union based on: —

1. The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man.

2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world.

3. The Church of Christ, which is his body, whose great mission it is to preach his Gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

Such an alliance of the Churches should have regular meetings of their representatives, and should have for its objects, among others,

1. Mutual acquaintance and fellowship.

2. Co-operation in foreign and domestic missions.

3. The prevention of rivalries between competing churches in the same field.

7. And whereas it cannot be expected that there shall be a speedy corporate union of the numerous bodies into which the Christian Church of our own land is divided, we do therefore desire that their growing spiritual unity should be made manifest by some form of federation which shall express to the world their common purpose and confession of faith in Jesus Christ, and which shall have for its object to make visible their fellowship, to remove misunderstandings, and to aid their consultations in establishing the kingdom of God in the world; and to this end we invite correspondence with other Christian bodies.

8. And inasmuch as the work of forwarding such federation and union is a large one, beyond the leisure and strength of members of this committee otherwise employed, while the expense would be but small, your committee would recommend that such permanent committee as is asked for be authorized to find, if possible, some person who shall give his time to this work, who shall be compensated for his service by funds to be raised by this committee.

Respectfully submitted,

WILLIAM HAYES WARD.
SAMUEL W. DIKE.
ALONZO H. QUINT.
GEORGE E. HALL.

Appendix I. Declaration of the New Jersey Association.

Whereas, The spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at, only second to the discipling of all men to Christ our Lord; and whereas, the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity; and whereas, such formal and corporate unity can only be secured by much preliminary consultation between various Christian bodies in which they shall make propositions to each other looking to this end; and whereas, the honorable example of such propositions has been already set pre-eminently by our brethren of the Protestant Episcopal Church in the United States of America, and our brethren known as the Disciples of Christ; therefore, by way of sug-

gestion to other representative bodies of the Congregational churches, and for their consideration, the Congregational Association of New Jersey offers the following suggestions, looking to corporate union of the Congregational body of churches with other denominations:—

The doctrinal basis of such union must be the Holy Scriptures, as containing the only authoritative revelation of God and of his Son Jesus Christ, the divine Saviour and supreme Teacher of the world. The teachings of the Holy Scriptures have been formulated many times in various creeds and catechisms, which all contain the simple, essential facts of the Christian faith; and especially in what is called the Apostles' Creed, which deserves peculiar honor for its antiquity and simplicity. The central teaching of Jesus Christ is the law of supreme love to God and equal love to man.

Christ has gathered his disciples into churches which ought to be united in recognized universal fellowship. To these churches he has given the ordinances of Baptism and the Lord's Supper. These churches are to be taught and directed by persons chosen and ordained as teachers and ministers, under the various names of bishops, pastors, elders or presbyters, and deacons.

The liberty of each Christian to interpret for himself the Holy Scriptures, and of each local body of Christians to maintain their chosen manner of worship and to direct their own affairs cannot be infringed upon; any corporate union must make allowance for the liberty of the individual conscience and the rights of the local congregation.

We believe that already the great body of Protestant Christians recognize that Church unity will find no serious bar in the different interpretations of the Bible on doctrinal questions. The chief difficulty will be found to arise between denominations representing different forms of Church Government.

1. The Protestant Episcopal Church, having proposed union on the basis of the four propositions of the Chicago-Lambeth articles, we believe that the Congregational churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms used the various interpretations admitted by the contracting parties. The first article, the acceptance of the Holy Scriptures, "as containing all things necessary to salvation, and as being the rule and ultimate standard of faith," is one upon which we should also insist. The second article

recognizes two of the early creeds of the Church as containing the essential doctrines of the Christian faith. While regarding only the Holy Scriptures as authoritative, we also pay especial honor to these ancient creeds, and accept them as a "sufficient statement of the Christian faith." The third article requires the acceptance of baptism and the Lord's Supper "administered with unfailing use of our Lord's words of institution and of the elements ordained by him." As this is the habit of our churches it can be accepted without difficulty. The fourth article requires the Historic Episcopate, with necessary local adaptations. This article is phrased with a happy indefiniteness purposely to allow latitude of interpretation and embrace the different views of the Episcopate prevailing in the Protestant Episcopal Church. It also carefully avoids terms imposing a diocesan Episcopate or any theory of Episcopal succession. Inasmuch as the view of the Historic Episcopate prevails among us which holds the Episcopate to have been originally over the local church, and inasmuch as this view also has large prevalence among scholars of the Anglican and American Episcopal Churches, this article can be accepted by the Congregational churches if interpreted in such a way as to give liberty to views of the Historic Episcopate prevailing in both bodies.

If, however, as perhaps a majority of our Protestant Episcopal brethren will insist, by Historic Episcopate is meant the diocesan Episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendents so that it shall become general, and so that their supervision shall cover all our territory; and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and might give them such responsible duties as can be performed without interference with the local churches and local bishops. We could, when desired, invite their bishops to unite with us in the ordination of our bishops and other ministers. This we could do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favor negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that Church.

2. What we have proposed as a means for union with the Protestant Episcopal church applies equally to some other denominations having a similar diocesan Episcopacy, and may equally be offered to the denominations belonging to the Methodist Episcopal family. We, therefore, favor negotiations with these bodies on the same terms.

3. We turn next to the family of Reformed or Presbyterian Churches, with which our relations in the past have been somewhat closer. They have recognized our ministers and our churches as validly constituted, and we have equally recognized theirs. To them we offer the general principles already laid down. We think some form of union can be devised which will not interfere with the methods prevalent on either side, and which will at the same time have a tendency to bring about ultimate unity. We have in mind an alliance more intimate and effective than that which now unites the denominations represented in the Council of the Reformed Churches. Such an alliance might provide for regular meetings of representatives of all the bodies united, which should decide on the methods of conducting foreign and home mission work, provide for the consolidation or discontinuance of competing churches on the same field, and plan for common work in theological education and in evangelistic efforts. Such an alliance would use its influence for the organic union of the denominations of which it is composed. We invite our brethren of the Reformed Churches to join with us in the formation of such an alliance.

4. With much hope and assurance would we also approach the question of union with certain other denominations of our general faith, and of our form of Congregational government. To all such we would offer one common platform, the Holy Scriptures, with liberty of interpretation, and independence of the local churches, with fellowship between them. Of these denominations the chief are the Northern Baptists, the Southern Baptists, the Colored Baptists, the Disciples, the Christians, and the Free Baptists. To these, perhaps, should be added a number of Lutheran denominations. We could unite with the Disciples of Christ on the basis of their three propositions; namely, 1, the primitive faith; 2, the primitive sacraments; 3, the primitive life — provided liberty of interpretation be allowed. We cannot disguise the fact that the insistence of the Northern, Southern, and Colored Baptists, and the Disciples, on immersion only, and their

rejection of infant baptism or consecration, is so imperative that it seems to form a serious barrier to union with us on the basis of liberty of interpretation of the Scriptures, and of practice accordingly. Whenever they may be willing to grant such liberty of interpretation and communion, we shall be most happy to unite with them.

We turn, then, to the Free Baptists and the Christians. Believing that they hold the same general faith with us, and that they will not exclude us from their fellowship on account of our honest understanding of Scripture and Christian liberty, we hereby profess that it is our desire that an organic union of our three bodies may be accomplished on such terms as shall do no violence to the customs or faith of any of them. We desire that in such a union they should maintain their teaching as to the manner and subjects of baptism, and we do declare to them that we are under bondage to no creed, Lutheran, Calvinistic or Arminian, and that our only authority is found in the Holy Scriptures. We will not seek that they should be so absorbed into our fellowship that they should lose their inherited history, and we do not ask that they should sink their names or give up their loved organizations or vested interests. In our longing for unity we desire to accept any terms which they in the exercise of their conscientious rights and their Christian affection could ask, and to this end we invite correspondence with them.

In brief, we propose to the various Protestant Churches of the United States a union or alliance based on —

1. The Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.

2. Discipleship of Jesus Christ, the Divine Saviour and Teacher of the world.

3. The Church of Christ, ordained by him to preach his gospel to the world.

4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.

Such an alliance of these churches should have regular meetings of their representatives, and should have for its objects among others, —

1. Mutual acquaintance and fellowship.

2. Co-operation in foreign and domestic missions.

3. The prevention of rivalries between competing churches in the same field.

4. The ultimate organic union of the whole visible body of Christ.

Voted, That this paper be communicated to other State Associations and Conferences, and to the National Council, for their consideration and action.

Appendix II. Adopted by the Christian Quadrennial Convention at Haverhill, Mass., 1894.

The Congregationalist body is avowedly creedless. It stands on the Bible alone, allowing a large liberty of interpretation. It seeks to centre itself upon that which is simply Christian. The obvious fact that differences which, fifty years ago, separated them from the Christians and Free Baptists no longer exist, is recognized by them. This is brought about by changes in their own denominational attitude which have been going on for years. There has arisen among them an outspoken desire for closer affiliation with us and the Free Baptists. The overtures of the New Jersey Conference of Congregationalists are well understood. These have been indorsed by the Congregationalists of Michigan and elsewhere. Congregationalists have met in sessions of our own bodies in friendly interchange of Christian fellowship, and expressed their readiness for practical co-operation. Some of our Conferences have responded in a kindred spirit. The action of our New Jersey and Michigan Conferences will be presented to us by brethren representing those bodies.

Of our own attitude a few words are to be said. Our position has always and avowedly been against division in the Church of Christ on the lines of non-essential differences. We avow that the Church of Christ is *one;* that it consists of all those who are the disciples of the Lord Jesus Christ, accepted of him into his fellowship, regardless of personal beliefs or denominational relations; and that no conditions of fellowship should be held that will not *include all* and *exclude none* of those who stand in vital fellowship with Christ. Here we stand. We cannot reject overtures that come to us in harmony with this position. We cannot turn a cold shoulder on any Christian or body of Christians who propose to join us in work for Christ and the building up of his kingdom on ground of our own choosing. To do so would be to

repudiate our own professions and turn our backs on all for which we have all these years contended. On the other hand, we have nothing to yield of the fundamentals of our position.

But we cannot consent to the putting up of any bars which would fence out any part of God's true children, even for the sake of a closer union with another part. Nor again, can we yield anything which is essential to true discipleship, anything which is essential to the nobility and completeness of human character, which the Gospel contemplates, and is in the world to effect.

We do not believe that, even for the greatest efficiency in united labor, it is necessary that existing organizations and vested interests should be surrendered. Organizations of long standing and permanent efficiency, especially such as hold important trusts, cannot be easily set aside. They need not be. They are necessary instrumentalities of efficient Christian work. The evil of different organizations does not come from the fact of their existence, but from the uses to which they are put. The existence of different fire companies is not in the way of efficiency in case of a fire, provided they all play to the same end — to extinguish the fire. The evil would come if too many companies were organized in the same town, so that none of them would have force enough to be efficient in action, or if they should turn their hose on each other when they ought to be playing on the fire.

The one end to be considered by us is, How can the cause of Christ be best promoted? How far, and in what way, are existing divisions in the way of its promotion? What does the best interests of the great cause demand? The dissolution of organizations or any of them? Or the combination of them in active work, in any and all ways which the higher interests of the cause demand? An army divided into companies, regiments, and corps is more effective than the same number of men in an agglomerated mass. We are here of different churches and conferences, but of one body. The army of Christ must have sub-divisions, demanded by location and by special work for special ends. There is all the difference in the world between sectarianism and denominational fidelity. It depends on whether the fidelity is for the denomination, for its own sake, to make it strong against rival denominations, or for Christ's sake, to create and give efficiency to an instrumentality to be used, subordinating its whole life and existence to Christ and his cause. When this latter spirit predominates, the question of denominational differences will lose its sig-

nificance, and denominational, or rather Christian, likenesses in spirit and aims will draw all together; and co-operation — offensive, defensive, and aggressive — will be the natural result. Christians, in whose heart is the love of Christ, if they come together and work, will easily feel themselves one.

In this way and in this spirit, a system of fraternization and co-operation can be entered into at once between people of different denomination which really subordinate their work and fellowships to the high purposes of the Gospel. . . .

Our action should not limit itself to the members of any one body. Any Christian or body of Christians who will meet us, as we would meet them, to devise measures for interdenominational and inter-Christian fraternization and co-operation for Gospel work, shall have a sincere welcome. We hold and avow ourselves ready to work together with any body on conditions simply Christian for simply Christian ends. Your committee, would, therefore, recommend that this Convention express itself in the adoption of the following resolution: —

Whereas, It is a fundamental principle with our Christian body that the followers of Christ should not be divided, but united in a combined work for the upbuilding of the kingdom of righteousness, and

Whereas, Generally among Christians and bodies of Christians in recent times there is a strong tendency in this direction, so much so that recently direct overtures have come to us from the Congregationalists for closer fraternal relations and co-operative action, and

Whereas, We are in favor of any practical measures which promise greater good for Christ through wider co-operation among his disciples, therefore,

Resolved, (1) That the American Christian Convention approve the formation of a co-operative union between the Christians and the Congregationalists, or any other denomination seeking such union, or between the Christians and any one of the others, it being understood that the co-operating bodies are in parity of Christian standing, and that the co-operative union is not based upon doctrinal tests.

Resolved, (2) That the Christian bodies entering such co-operative union are to have common interest in spreading the gospel, and are to labor for the promotion of the common welfare; but that its work is to be conducted without detriment to any institu-

tions as at present constituted, such as churches, conferences, conventions, associations, publishing houses, mission boards, colleges and theological seminaries, and without impairing the vigorous prosecution of existing enterprises.

Resolved, (3) That members of churches within such co-operative union, on change of residence to a community unprovided with a church of their own people, be encouraged to join some church within the co-operating bodies in preference to any other.

Resolved, (4) That should any ministers who are members of any of the co-operating bodies accept calls from any churches of any of the other bodies, their names may be held on the lists of members of their own bodies while in good standing and remaining within the union, *provided* that their names should not stand on corresponding lists of two bodies.

Resolved, (5) That we advise the appointment by this convention of a Commission of twelve members, to act in concert with similar commissions of other bodies on all matters pertaining to the interests involved.

Resolved, (6) That in any action of the commissions, the vote of one third of the members present, representing any one body, shall negative the action proposed so far as our body is concerned.

Resolved, (7) That this body approves the taking of similar action by State associations or conferences or other subordinate bodies, but that all action may be subject to revision by the national bodies represented in any co-operative union.

Resolved, (8) That it is the opinion and sentiment of this convention that the ultimate ideal of Christian union is the union of all the followers of Christ in one body, in an organic union, inspired with the spirit of the Master, existing and acting with single reference to carrying on his work, building up his kingdom, and bringing the world to Christ; and we would encourage and co-operate with any and all measures looking to this end.

The Commissioners appointed were: Messrs. J. B. Weston, D. D, Stanfordville, N. Y.; J. J. Summerbell, D. D., Lewisburg, Penn.; Elisha Mudge, Briton, Mich.; Albert Dunlap, Columbus, O.; Robert Harris, Urbane, Ill.; T. M. McWhinney, D. D., Marion, Ind.; C. J. Jones, D. D., Norfolk, Va.; Martyn Summerbell, D. D., Lewiston, Me.; B. Mason, Springboro, Pa.; John Whittaker, Weaubleau, Mo.; the Rev. J. T. Phillips, Graysville, Ind., and E. L. Goodwin, Esq., Boston, Mass.

REPORT OF COMMITTEE ON CHRISTIAN UNITY.[1]

HONORED BRETHREN: In 1886, at the session of the National Council in Chicago, a committee of which the lamented Joseph Ward was chairman recommended the appointment of a permanent committee of eleven, whose duty it should be "to confer with the general ecclesiastical organizations of all other churches of evangelical faith, to secure, if possible," "such a mutual agreement that all new territory shall hereafter be occupied without the needless expenditure of any Christian force"; also to arrange for the calling of an Interdenominational Congress. The committee was appointed under the name of the Committee on Interdenominational Comity, and in 1889 they reported at Worcester. In that report they deeply deplored the great waste and the very harmful friction which are caused by the excessive multiplication of feeble churches of different denominations. They also took grateful notice of the fact that the different denominations were in many respects coming nearer together, and commended the efforts made by both parties to lessen the appearance of competition between our own denomination and the Presbyterians. The report also commended the action of the Evangelical Alliance in seeking to promote a spirit of co-operation between denominations, an effort which had been wisely and efficiently forwarded by the Committee's distinguished chairman, Rev. George P. Fisher. It did not seem to the committee that the time had come for calling an Interdenominational Congress, but upon their recommendation a Committee on Christian Unity was appointed, with instructions to present suitable resolutions from the Council to similar committees which had been or might be appointed by other ecclesiastical bodies. Those resolutions deplored in strong terms the baleful effect of sectarian rivalries, and declared that the only escape from these evils was in the general adoption of the Christian rule of comity, "which forbids one ecclesiastical body from interfering on the same ground with the work which another has already undertaken, and is faithfully prosecuting." These resolutions were communicated to the General Assembly of the Presbyterian Church in the United States, and were by them at once promptly, and we believe unanimously, adopted, without change.

In 1892 the Committee on Christian Unity reported, recognizing the difficulty of bringing about the ideal unity of Christians, a

[1] Page 20.

condition which might be purchased at too great a price, if it was bought by the sacrifice of freedom, and suggesting that the most valuable progress in that direction was to be gained by a general advancement in the spirit of Christian love.

Your committee, who have had this subject in hand for the past three years, have to report that they have had considerable correspondence during the time, not only among themselves, but with active men in our Home Missionary fields. They have sought to know what complaints were made against us as a denomination by other churches, and what trials our men upon the field have experienced. The chairman of the committee was fortunate in securing a conference upon this subject with a large number of missionaries and missionary superintendents who are laboring in the newer West. We are thankful to be able to say that, to the best of our knowledge and belief, our Congregational Home Missionary Society and its auxiliaries have adhered with great uniformity to those principles of Christian love and forbearance which our churches have at heart. They have evidently used Congregationalism only as a means to build up the kingdom of God. We have also found great reason for thankfulness in the evidence that all the dear churches of our dear Lord are drawing together in spirit.

The attempts which have been made, largely under the lead of brethren of our own order, in several States, to organize the representatives of different churches, have especially interested us. And though the results of these efforts have so far been less than we had hoped, what has been done in the States of Washington, Minnesota, and especially Maine, encourages us to hope for still better results in the future. It cannot be denied that we are still compelled to witness a terrible waste of the Lord's money, and what is far worse a great weakening of his host in the sight of the world, because his people seem to be rivals, not friends, and to be begging for money and seeking disciples, not for Christ's sake, but to keep up separate and contending camps of his followers.

Many young men who have come in the last fifty years from the theological seminaries to the newer parts of our country, expecting to preach the gospel to the destitute, have been shocked and astonished to find not a scarcity, but, as they felt, a surplus of churches. They have been especially shocked to find that those who claim, as bound to them by the most sacred of human ties all who have ever belonged to their denomination, and declare a purpose to take them wherever they can find them, are still quite will-

ing to take Congregationalists into their fellowship on the plea that all churches are now alike. In such circumstances, the young man is in great danger of committing the mistake of giving up his work without taking time to see whether he and Congregationalism have a mission in that place, or not, or to commit a far greater mistake and become a narrow and selfish Congregational partisan. From such men good Lord deliver us.

If we turn now to the question, what can we as a denomination do more than we have done to lessen these evils, we answer that we can press forward in the line which has been long ago marked out, with greater zeal and persistency. We do not hesitate to say that we ought to be before all others in our readiness to sacrifice our personal preferences and even our denominational interests (if we have any which are distinct from the cause of Christ) to the welfare of the kingdom of heaven. Those to whom our polity is valuable only because it has come down from the fathers have little idea how much some men have sacrificed for Christian unity. Men who intensely believed in the equality of the brotherhood have served God, as best they could, in churches that taught only "the parity of the clergy," and even in those where several orders of clergy towered one above another.

The church of our fathers is especially dear to many of us as a promoter of good neighborhood, that is, local fellowship. Local fellowship is almost a watchword of modern philanthropists. It has been greatly emphasized by Miss Jane Addams, of Hull House. Men are beginning to see that an organization which unites men closely in great societies, but separates them from their neighbors, is dangerous, because the safety of our homes and our institutions depends upon the sweet human ties of neighborhood. And what church can so well teach local fellowship as one with a local government and local responsibility. Such a church, with a foundation broad enough to hold all real followers of Christ, is a powerful teacher of brotherly love. A pastor was once heard to say, "I do not belong to this little church, but to a great denomination." Yet we must sometimes refrain from organizing a church of our order because practical good neighborhood will be best attained by leaving the ground to the churches already in the field.

But there is another view of our polity which is more fundamental and more directly connected with this subject. Congregationalism has often been called "the solvent of sects," by which it is meant that it offers a basis upon which Christians can unite with

the least possible sacrifice of preferences and opinions in practical Church fellowship. We do not assert that all men should come to us, but we do claim that in scores of cases all over our land, communities worn out with dissensions have found a good degree of harmony in a church of our order, whose members could have united upon no other ground. One of the first churches established in Illinois, that at Jacksonville, was drawn together by laymen, against the advice of ministers, as a protest against religious anarchy. The constitution of that church has retained for more than sixty years this expression: "This church regards divisions and contentions among professing Christians as unsanctioned by the word of God, and injurious to the cause of true religion; and it enjoins upon all its members to watch against in themselves, and discountenance in others, all sectarian and party feelings and prejudices, avoid as far as possible religious controversy, and endeavor to keep the unity of the spirit in the bond of peace with all who love our Lord Jesus Christ in sincerity." In many cases, people of divers antecedents have sought a simple statement of truth upon which they could unite, and have organized a Congregational church without knowing it. And we verily believe that when, in the good providence of God, his people discover the ground upon which they can unite in the simplicity of the gospel they will be organized very nearly as our churches are. Yet we do not claim to be better than our neighbors, but admit that in many things we may learn from them important lessons.

In view of the facts and principles mentioned in our paragraph, it is not strange that some of our brethren are impatient at the suggestion that for the sake of comity we ought to do any less than our utmost in planting and sustaining Congregational churches. They say that our system, wherever it has a fair chance, has shown a wonderful efficiency in preventing the multiplication of churches, and that we are almost alone in proposing to hold back under certain circumstances and yield the ground to our brethren. No doubt these men have a measure of truth on their side. It is impossible that we should regard all churches as equally adapted to accomplish the Lord's work. Surely almost enough has been said about our obligation to yield our convictions to the demands of comity, while not half enough has been said about the duty of planting the standard of a broad and neighborly fellowship, wherever we can reasonably hope to maintain it. We have heard

a great deal about glorifying God by our death, and too little about living to praise and honor him. We are convinced that while something may be accomplished by the rules of comity if we can get our brethren to adopt and live up to them, much more will be gained by right principles understood and carried out. It is not always true that the first church organized in a community ought to have the ground until it becomes strong. Sometimes even in a small community two churches are better than one, and sometimes a change of population furnishes new religious leaders who have a right to work by the methods they prefer.

While, therefore, we honestly and lovingly co-operate with our fellow Christians, we must remember that our best service to the cause will be through planting and maintaining efficient churches on the broad principles of our polity. Such living churches, preaching Christ, not of "envy and strife, but of good will," must teach comity by their constitution and by their spirit.

In conclusion we recommend that the Council adopt the following resolutions: —

Resolved: 1. That a Committee on Christian Unity be appointed at this session, and that they be instructed to inform all national bodies that are in fellowship with us, that they are authorized to represent this Council in calling an Interdenominational Congress whenever any considerable number of our sister churches shall have signified their readiness to co-operate in the call, and also to assure them that we hope for great good from such a congress, especially in the increase of mutual love and the multiplication of opportunities for practical fellowship.

2. That we commend our brethren who have sought to promote comity by interdenominational ornanizations in the several States, and request our committee to encourage similar movements in all parts of our land.

3. That we ought to show that we are unsectarian, not by undervaluing our principles, but by cultivating and expressing the spirit of brotherhood toward all the followers of Christ.

J. M. STURTEVANT.
R. A. BEARD.
W. D. HYDE.
J. H. MORLEY.
GEO. E. HALL.

REPORT OF THE COMMITTEE APPOINTED TO PREPARE A MANUAL OF CONGREGATIONALISM.[1]

The committee appointed by the National Council in 1892, to prepare "a concise Manual of Congregationalism for the facilitating of the organization of new churches on the principles of our order," respectfully report that they have endeavored faithfully to perform the duties laid upon them, the result of which, as they were instructed to report to this body, they present herewith in print for the consideration of the Council, and its approval, if it shall seem good to it to take such action.

Your committee cannot begin their report without expressing their sincere regret, which is shared by all the members of the Council, that they have been deprived of the experienced counsel of Rev. A. Hastings Ross, D. D., of Michigan, by his death in 1893.

The members of the committee, being widely separated, formally organized when a majority of them happened to be in Boston, electing Rev. A. H. Quint as chairman, and Rev. Geo. M. Boynton as secretary. After discussion as to the proper contents of the Manual by the committee, the various forms were prepared and sent out to all the members of the committee for revision, and to others, especially to several experienced Home Missionary Superintendents, for their criticisms, hoping by this wide comparison of experience to avoid infelicities in the practical working of any plan proposed. Many modifications were made of the original drafts, through the valuable suggestions received. No amendment suggested by more than one of the committee has failed to find a place in the completed work.

Keeping in mind the purpose of the Manual which they were instructed to prepare; for the instruction and information of new churches and persons not inheriting the traditions of Congregationalism, they have given a brief sketch of the beginnings and most prominent steps in the development of the Congregational churches.

For the same reason and purpose they have set forth a chapter on Congregational Polity, stating: First, Congregational principles as to the church, its autonomy, its fellowship, its ministry.

[1] See page 16.

Second, its organization by ecclesiastical councils, by associations, local and state, and by its national and international councils. Third, its fellowship in work, giving a brief account of each of our six national missionary organizations, with information as to the methods of co-operating with them, and, when necessary, the way to secure their aid.

They have given careful directions as to the method of organizing a Congregational church. First, a simple way, by which the people constituting the church may complete their own organization at a single meeting by the adoption of this Manual as their own. Second, a more deliberate way in which they shall appoint committees to report forms for their acceptance. Third, organization with the aid of a council, which is commended for all practicable cases. In cases of independent organization, or of application for reception of a church from some other ecclesiastical order, the two methods in use for their reception into the fellowship of the churches are set forth. The fact that a Congregational church is based on a covenant with one another of those constituting it is distinctly recognized and formally provided for.

In the directions herein given, not only has the order and method of proceeding been pointed out, but the precise form of votes requisite at each step has been stated in exact language ready for use. The committee believe that the result of their work in this regard will enable any group of believers desiring to organize as a church, to proceed with scarce a possibility of hesitation at any point.

A code of by-laws is prepared as part of this Manual for adoption in the organization of churches While the members of the committee have been familiar with many codes of by-laws found among our churches, the one now presented by your committee has been prepared, not by collating and comparing similar forms, or adopting phrases of long continued use, so much as by inquiring anew into the essential nature of the organization and its needs.

The Covenant is made an article in this code. Much attention has been given to the logical arrangement of the articles and sections, and to conciseness, as well as to comprehensiveness and exactness of statement. Provision has been made in the article on Property and Finances for the various forms of incorporation under trustees or by committees, or, when it cannot be avoided, organization with a separate society.

In these by-laws a reference will be found to two statements of

doctrine, namely, the doctrinal part of the Burial Hill Declaration of Faith, adopted by the National Council of 1865, and the creed "presented for the consideration of the churches," in 1883, by a commission of the National Council. These are given as sufficiently explaining, though not controlling, the "belief of the Congregational churches," with which the particular church is in substantial accord.

The code of by-laws is particularly adapted to the needs of those who, beginning an organization, may here find such a code as may be safely adopted precisely as it reads. There has been a demand for this help among missionary churches. But these by-laws have also been carefully framed to meet the wants of older churches, which may find them suitable for their own adoption, in many cases without alteration other than their completion by filling a few blanks. It is believed to contain every point essential to the practical working of a Congregational Church.

The committee considered carefully whether they should print, as part of this Manual, either of the forms for the Reception of Members recommended by the two committees of the council previously appointed. Believing, however, that neither of these forms had been widely adopted, and that there might be a still better way, your committee have ventured to suggest a form based somewhat upon those referred to, and yet not identical with either. They have endeavored to bring out more distinctly, as the constituent parts of the service, the Confession of Faith, the entering into God's covenant, entering into covenant with the church, and the reception on the part of the church.

They have recognized the Apostles' Creed as more and more coming to be the acknowledged symbol of Christian unity in the Church of Christ throughout the world, but finding that in many quarters some of its words, used in an obsolete or technical sense, were objected to, have suggested what is, in the main, only a translation of these words, to be used as a substitute, presenting both forms for choice, while hoping that this revised version might in many cases be accepted as a commentary, and justify the use of the Creed in its venerable form.

Proper forms for letters-missive are almost always sought for and needed by churches unaccustomed to frame such documents for themselves. Those of most frequent use, and some which there might be special hesitation to prepare alone, have been pro-

vided. These have been framed not altogether upon the ancient models, but with sufficient fulness and with a view to simplicity, brevity, and exactness.

Of course, it is not to be understood that every sentence in the reported Manual is in the exact form preferred by every member of the committee, yet the committee is entirely united in its general approval.

The committee can hardly suggest to the council what action may be desirable. It cannot expect the council to give to this proposed Manual, at the best, anything more than an expression of a favorable opinion. Nor can the phrases of such a work be settled by debate in a great body whose time it ought not to usurp. Unlike action at former sessions, in reference to documents which were to be given to the public by committees, this committee was directed to report to the council. The fact that there is pressing need of a manual of this kind suggests that immediate action is desirable. Perhaps it may be satisfactory for the council to continue the committee, with instructions to receive and consider suggestions which may be offered from any quarter, prepare an explanatory preface, perfect the work as far as possible, and secure, within a few months, its publication in an inexpensive form by our publishing society; so that churches may, if they feel so disposed, procure copies in such numbers as will avoid any necessity for special printing by those churches.

The members of the committee, while engaged in this work, have been increasingly impressed with a sense of its importance, and devoutly trust that the results may promote an intelligent appreciation of our principles and methods, and may be found helpful in the accomplishment of that part of his work which God has committed to our churches.

Respectfully submitted,

ALONZO H. QUINT,
GEO. M. BOYNTON,
HENRY C. SIMMONS,
DAN F. BRADLEY,
WM. B. D. GRAY,
EDWIN S. HILL,
WILLIAM D. WILLIAMS,
Committee.

Dated,
SYRACUSE, Oct. 9, 1895.

THE COUNCIL MANUAL

FOR A

CONGREGATIONAL CHURCH.*

MATT. XXIII. 10.

CHAPTER I.

BRIEF HISTORICAL VIEW.

The fact that the word "church" is equivalent to a particular "congregation" or "assembly" of believers at once suggests what we find in the New Testament, that the apostolic "church," as an organization, was purely a local body. We find a church in Jerusalem, a church in Antioch, a church in Corinth; but when we look over a broader territory, embracing different localities, we find "churches," and not a national or provincial "church." Thus: "Confirming the churches"; "The churches of Christ salute you"; "The churches of Galatia"; "The churches of Asia salute you"; "The churches of Macedonia"; "John to the seven churches in Asia"; "Hear what the Spirit saith unto the churches." All the churches were in fellowship, but there is no sign of any organized "church" broader than the local congregation.

Each of these local churches had pastors and teachers, sometimes called from their work bishops, *i. e.*, overseers. But it is universally agreed that the word "bishop" in the New Testament never denotes any officer except an officer of a single local church. Its use in any other sense is not sustained by the New Testament. Each church, it is evident, had the power of discipline residing in its own membership, and not in its officers alone, and certainly not in any body outside of or above itself. The apostles had supervision, but although one vacancy was filled to make the whole number twelve who had "seen the Lord," when they died no persons were appointed to fill vacancies.

The great changes through which a consolidated "church" came into being destroyed the original system. When, centuries afterward, the great Reformation began, the "churches" began to

* The report as here presented has been carefully revised since the adjournment of the National Council. For the action of the Council, see pages 27 and 34.

emerge from obscurity. But even the English Reformation did not complete its work. Many reformers, however, endeavored to secure a return to primitive government, but persecution attended their efforts. Many Congregationalists were fined and imprisoned. The first known modern Congregational church completely and formally organized was established in London, England, in 1592; being preceded, however, by movements in the same direction in 1580 and even as early as 1567. The last Congregational martyrs to suffer death were John Greenwood and Henry Barrowe, executed April 6, 1593, and John Penry, May 29, following. Congregationalists in England secured practical religious liberty when Oliver Cromwell, one of the greatest of their number, became ruler of England.

The church in Scrooby, England, established in 1606, moved by the tyranny which insisted upon absolute uniformity of worship, which forbade their assemblies or publications, and which imposed upon them ministers without their consent and often ignorant and immoral men, escaped through persecutions and various hindrances to Holland in 1607–8, settling in Leyden in the following year. There for eleven years they lived together "in love and peace and holiness" and in good repute, rejoicing in their religious liberty, but in obscurity and amid poverty and hardship, and troubled much by the influences which surrounded their children. They were failing also to carry out their exalted missionary purpose. For these reasons a portion of the church set sail for the western continent, and, Dec. 21 (N. S.), 1620, landed at Plymouth, Mass., most of the remainder coming a few years later. Eventually, Congregational churches were established all over New England.

The State organizations date as follows: Connecticut, 1709; Vermont, 1796; Massachusetts, 1803; Rhode Island, 1809; New Hampshire, 1809; Maine, 1826. Outside of New England, beginning with New York in 1834, similar organizations have followed, in which all the churches of our order, now found in every State and Territory of the Union except Delaware, are united.

Congregationalists have always believed in education. They originated the common school system of our country. Beginning with Harvard in 1636, followed by Yale, Dartmouth, Williams, Amherst, Bowdoin, Middlebury, — they have established colleges and universities wherever they have gone, in the West and South, until these number thirty-four outside of New England. Beginning with Andover (organized in 1808), they have seven distinc-

tively theological seminaries, including Bangor, Yale, Hartford, Oberlin, Chicago, and Pacific.

At the beginning of this century, many leading Congregationalists opposed the establishment of Congregational churches beyond New England. They doubted whether, in the new settlements, Christians were capable of local self-government. Hence they favored the establishment of a polity which should place power in some superior judicatory. The "Plan of Union" adopted in 1801, finally abrogated in 1852, also lost many hundreds of churches to the Congregational body. Before the latter date, however, devoted men had begun to carry the gospel westward and southward, with the free polity of Congregationalism, and these churches have spread widely over the entire West, and measurably at the South. To this result the earnest work of the several national home societies, — the Home Missionary, the American Missionary, the Church Building, the Sunday School and Publishing, and the College and Education, — acting for the churches, has largely contributed. Nearly every State and Territory now has an association of the churches for practical consultation.

There have been general American Congregational councils as follows: At Cambridge in 1637; at Cambridge, 1646–8; at Albany, N. Y., 1852; and at Boston, 1865. The National Triennial Council was established at Oberlin in 1871.

The statistics, in part, as collected in the specified years from 1859 to 1894, are as follows: —

Year.	Churches.	Ministers.	Church Members.	In Sunday Schools.
1859	2,571	2,544	250,452	228,984
1864	2,667	2,798	262,649	277,398
1869	3,043	3,068	300,362	356,502
1874	3,403	3,278	330,391	385,338
1879	3,674	3,585	382,540	437,505
1884	4,092	3,889	401,549	478,357
1889	4,689	4,640	491,985	610,227
1894	5,342	5,287	583,539	753,935

CHAPTER II.

CONGREGATIONAL POLITY.

I. General Principles.

The Scriptures of the New Testament are to be accepted as revealing the will of Christ as to the faith and practice of his disciples, and nothing can be required in the organization and government of his Church which is not directly contained in or plainly warranted by these Scriptures. Within these limits, methods of administration may vary freely according to needs and circumstances, the promised guidance of the Holy Spirit being devoutly sought.

The principles of church government embodied in the Scriptural teachings and in the practice of the apostolic times, we hold to be as follows: —

1. *The Church Universal.* — The visible Church universal is composed of all those who publicly confess their faith in Christ as their Saviour and Lord. All Christians being equally related to the Head of the Church, are equal in all rights and privileges, and should be in communion one with another.

2. *The Seat of Church Power.* — Neither is a single universal church government claiming authority, nor one which is national, provincial, diocesan or synodical, found in the Word of God; but only local congregations (*i. e.*, churches) of believers. These particular churches have all needful power of self-government under Christ, but are to be in recognized communion and co-operation with each other, including all evangelical churches of whatever name which will accept such fellowship. These two features, viz., self-government in the local church, and fellowship between all churches with its privileges and obligations, are the cardinal features of the polity held by Congregationalists.

3. *The Local Church.* — "Those believers who dwell together in one place become a church by their recognition of each other, and their mutual agreement to observe Christ's ordinances in one society."*

*Platform of 1865.

To do this they require no consent or authority from without. The church thus constituted has power to make its own rules, select its own officers, choose and call its own pastor, adopt its own form of worship, and manage its own affairs.

4. *The Fellowship of the Churches.* — But inasmuch as all evangelical churches should be in communion one with another, they should extend to each other the formal recognition of that fellowship, and manifest it by assisting each other with advice and necessary help, by consulting together in all matters of common concern, and by co-operating in work for the advancement of Christ's kingdom.

While the churches thus co-operating have no power to control the action of any particular church, they may and ought to withdraw their fellowship, after fraternal conference and remonstrance, from any church or minister whose action is scandalous in regard to matters of faith or practice.

5. *The Christian Ministry.* — Men who in the judgment of the churches are called of God to the ministry of the Word are by them to be set apart to that service with prayer and the laying on of hands. The apostolic injunction "Lay hands suddenly on no man," requires that due examination be first made as to natural gifts, education, knowledge of the Scriptures, Christian experience, and the divine call to preach the Word. Nor is any man to be regarded as retaining fellowship as an ordained minister unless he remain in orderly connection with some body of churches capable of certifying their continued approval. The service of ministers in various other departments of Christian work is necessary, but no man can by virtue of ordination exercise the functions of a pastor in or over any church unless called thereto by vote of that church.*

* The National Council of 1886 adopted the following resolution, which defines ministerial standing: —

"*Resolved*, That standing in the Congregational ministry is acquired by the fulfilment of these three conditions, namely: —

"(*a*) Membership in a Congregational church.

"(*b*) Ordination to the Christian ministry.

"(*c*) Reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the State or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro re nata* council (*i. e.*, a council called to consider that special case alone) is the ultimate resort in all cases in question.

II. Fellowship in Organization.

Christian fellowship requires that Christians treat each other as members of the one household of faith. As opportunity offers, they should exhibit one spirit; they should mingle together in their prayers; they should sit together at the Lord's table. Christian churches should recognize each other's ministry; they should interchange members who move from one place to another; they should acknowledge the validity of church discipline. But experience has found certain formal methods to be of great use, not only for the recognition of fellowship, but also for the consideration of matters of common duty and interest.

1. *An Ecclesiastical Council* may be called to aid in the organization of a church, or by any church desiring advice, and especially is to be called for ordination, and for the installation or dismissal of a pastor. Such a council consists of a moderate number of Congregational churches, usually contiguous, each represented by its pastor and one delegate, sometimes with the addition of a few persons invited because of their special experience or peculiar relations. This council dissolves so soon as the business proposed in the call has been completed. Such a council, or its equivalent, is necessary in receiving a church or minister into the fellowship of the churches.

2. Certain permanent voluntary *associations of churches*, territorial in extent, have also come to be almost universal. They are of great service in discussing matters of common interest, and in promoting the fellowship of the churches, but they are purely voluntary, and they possess no power whatever over the churches. These are as follows: —

(1.) *Local Associations* (or conferences) of neighboring churches, seldom as many as twenty-five churches in number. Some of these associations have ministerial members also, either with or without the right to vote, whose standing is thus recognized; but in many parts of the country such membership is left to ministerial associations. In some States, these associations of churches are sometimes empowered, by previous vote of the churches in each particular case, to act as an ecclesiastical council.

(2.) *State Associations* of churches, meeting annually and constituted in nearly all cases of delegates from the churches, the

pastors of churches being in many states *ex officio* members. These naturally consider matters of broader interest. In many states the annual meeting of the State Home Missionary Society is held in connection with that of the State Association, which in some cases constitutes that body. The care of disabled ministers is also in many states in the first instance provided for by the State Association.

(3.) "*The National Council* of the Congregational churches of the United States," organized in 1871, meets triennially. It is composed of delegates from the local associations (one delegate for each ten churches), and delegates from State associations (one from each, and one for each ten thousand communicants); these delegates being divided between ministers and laymen as nearly equally as possible. The recommendations of this body, regarding the great interests and duties of the churches as a whole, are purely advisory, but naturally exercise great influence. This council can never legislate, hear appeals, or act as a judicial tribunal.

The National Council, at its meeting in Minneapolis in 1892, unanimously passed the following resolution: —

Resolved, That affiliation with our denomination, of churches not now upon our roll, should be welcomed upon the basis of the common evangelical faith, substantial Congregational polity, and free communion of Christians, without regard to forms or minor differences.

This Council annually issues the Year-Book, giving the list and statistics of the Congregational churches of the United States and of the ministers and licentiates serving them; also the organization of the state and national bodies, and of the national missionary societies and theological seminaries, with brief but full biographical notices of deceased ministers, and records of the ministerial ordinations, installations, and dismissions of the year.

(4.) In 1891 the first *International Congregational Council* was held in London, England, made up of delegates from all parts of the world. It included one hundred delegates from the British Islands, one hundred from the United States, and one hundred from all other countries. Although without authority over the churches, it manifested the power of unity residing in the fellowship which acknowledges "one Lord, one faith, one baptism," and its declarations of opinion were received with profound

respect. A second International Council is to be held in the United States about the year 1899.

III. Fellowship in Work.

Most of the organizations through which the Congregational churches carry on their missionary work were in their beginning union societies, originally proposed by Congregationalists but sustained by contributors connected with various evangelical denominations. From these societies the other denominations sooner or later withdrew to prosecute their work apart, either taking with them an equitable share of the field and the funds, or leaving the whole work upon the Congregational churches.

These societies thus formed expended the contributions entrusted to them and reported to the contributors, but the churches, as such, were not represented in the election of their officers nor in their management. The tendency in these late years has been toward a closer relation between the churches and these agencies. A definite representation in their meetings for organization and business has been reached in almost every case.

The six national missionary societies are named below, with the distinctive work of each; the figures are taken from reports made in 1895. They are given in the order of their organization.

It is desirable that every church of our order should give to its members the opportunity for an annual contribution to each of these societies.

1. *The American Board of Commissioners for Foreign Missions*, organized in 1810. — It conducts twenty missions in Pagan, Mohammedan, and Papal lands, with 571 missionaries and 2,870 native helpers. Forty-one thousand nine hundred members are connected with its 420 churches. Nearly fifty thousand students are in its higher and common schools. By common understanding with other missionary organizations, about one hundred millions of our race have been set apart to this agency for evangelization. Three Woman's Boards of Missions, located in Boston, Mass., Chicago, Ill., and Oakland, Cal., are auxiliary to it. Its work is set forth in the "Missionary Herald," published monthly.

To help in its work, contributions should be sent to its Treasurer at the Congregational House in Boston, or to its District Secretaries in New York and Chicago. To apply for service in its

foreign fields, application should be made to either of the Secretaries at the Congregational House, Boston, to whom also general correspondence should be addressed.

2. *The Congregational Education Society*, organized in 1816.— Its work is threefold: (1) To aid students in their preparation for the ministry. About four hundred and fifty persons receive such needed assistance annually. (2) To aid in establishing and sustaining colleges and academies on home missionary ground. Eight colleges and fifteen academies are on their list. (3) To aid in supporting common and secondary schools among the Mormon and Spanish-American population of Utah and New Mexico. Forty-four teachers are assisted on this field. Its organ is "Christian Education," issued monthly.

To aid its work, contributions should be sent to the Treasurer at the Congregational House, Boston. To secure aid for a student or for an institution, apply to the Secretary at the Congregational House, Boston.

3. *The Congregational Home Missionary Society*, organized in 1826. — Including the work of its auxiliaries, it supports general missionaries and aids in the support of missionary pastors, over two thousand in all. These preach regularly in our own or in other languages in more than thirty-eight hundred places, located in nearly every State and territory of our land. The States which contribute enough to support their own home missionary work are organized with their own officers and boards of directors, and as auxiliaries send their surplus funds to the National Society. In other States and territories the Society appoints and sustains superintendents of its work. It publishes "The Home Missionary" each month, giving information as to its work and needs.

To aid its work, contributions should be sent, in each State in which there is an auxiliary society, to its Treasurer, and may in any case be sent to the Secretary or Superintendent of the State. To secure its aid in sustaining a pastor, or in other home missionary work, application should be made to the Secretary or Superintendent of the State in which the place seeking aid is located.

4. *The Congregational Sunday School and Publishing Society*, organized in 1832. — Through its Missionary Department it supports from forty to fifty superintendents and missionaries, who organize on an average more than five hundred new Sunday schools each year in needy places, aiding about a thousand others with

visits for reorganization and stimulation, and with grants of literature. From sixty to seventy Congregational churches grow each year out of the schools thus started. It aids in the publication of papers in foreign languages in our own land, and lesson helps in Italy and Bohemia. "The Pilgrim Sunday School Missionary" publishes each quarter statements and illustrations of its work.

Besides this missionary work, the Society conducts two business houses, publishing helps on the Sunday-school lessons, books for Sunday-school libraries, record books for churches and Sunday-schools, and other books. From the profits of the business it contributes several thousands of dollars annually to the missionary work.

Where aid is needed, application should be made to the Superintendent in the State, to whom contributions may also be sent. In other cases correspondence and contributions should be sent to the Secretary or Treasurer at the Congregational House, Boston.

5. *The American Missionary Association*, organized 1846. — Its work is (1) among the negroes of the Southern States; (2) among the Indians; (3) among the Chinese in America; (4) among the "Mountain Whites" of the South. It supports or aids 116 schools, in which over 14,000 pupils are enrolled, and 170 churches with 10,237 members. It employs about 650 teachers and missionaries. The "American Missionary" is its monthly publication.

Contributions should be sent to the Treasurer, and correspondence to the Secretaries at the Bible House, New York City.

6. *The Congregational Church Building Society*, organized in 1853. — Its work is to pay last bills for young churches which cannot build without aid, either by a grant, or by a loan without interest to churches which can pay it back in five years. Aid from the Parsonage Fund is by loan, repaid in quarterly payments through five years. A first mortgage for the whole amount of aid is taken as a safeguard to the church and to prevent alienation of funds. In 1894, 103 churches and 54 parsonages were built. During the history of the Society over 2,500 churches have been built with this aid, and more than 500 parsonages.

Applications for aid should be made to the Secretary or Treasurer, Bible House, New York. Contributions may be sent to the Treasurer or to the Field Secretaries in Boston, Chicago, or San Francisco.

CHAPTER III.

HOW TO ORGANIZE A CONGREGATIONAL CHURCH.

Any group of Christian people who desire to do so have full power to organize a church, elect officers, and choose and call a minister. The church thus formed would be independent. To obtain the fellowship and co-operation of other churches, which they will certainly need, they should either ask their aid and counsel in organizing, or, if already organized, should seek formal recognition by them, and their expressed fellowship.

I. Organizing with the Aid of a Council.

The steps in effecting the organization, after such informal consideration and discussion as may have occurred, are as follows: —

1. At a meeting of those interested in such a movement, a chairman and a clerk should be chosen as temporary officers. The clerk should preserve the record of the call for this meeting and of all votes passed and committees appointed. The object of the meeting should be stated, and after prayer the opportunity and duty considered. It should be made clear that the establishment of a Congregational church is for the best interests of those concerned and for the good of the community. This being evident,

2. A list of the proposed members should be prepared, either immediately or by reference to a committee, specifying those who desire to come on confession of their faith, and those who bring letters from other churches or satisfactory substitutes therefor. When this list is completed it may be approved at once. This vote may be separately upon each name reported if so ordered by the meeting. Only those thus included should take part in the further proceedings.

3. It may then be

Voted, That we are ready to proceed to take the necessary steps toward the organization of a church of the Lord Jesus Christ upon Congregational principles.

4. A form of covenant, a statement of doctrine and a form for the reception of members as the basis of the proposed church, and

also by-laws for the permanent regulation of its affairs are now to be prepared or selected. The forms given in this manual for all these purposes are recommended, and may be accepted if satisfactory.

For this purpose the following votes will be necessary : —

Voted, (1) That the covenant, statement of doctrine, and form for the reception of members given in "The Council Manual," be accepted.

Voted, (2) That we accept the code of by-laws given in "The Council Manual," amended as follows : —

[1] By filling the several blanks occurring therein, as follows : —

a. In Article I., by inserting the name of the church, viz. : (name).

b. In Article V., Sect. 1 (3), by inserting the number of the deacons, viz. : (number).

c. In Article VIII., Sect. 2 (3), by inserting the date of the annual meeting, viz. : (date).

d. Article VIII., Sect. 2 (5), by inserting the number of members necessary to constitute a quorum, viz. : (number).

[2] By accepting in Article VI., Sect. 1 or 2, and excluding the other.

5. If desired, it may here be

Voted, That we approve The Council Manual as a whole, including the documents and by-laws already approved by vote, and that it shall be the manual of this church upon its organization.

6. It should then be

Voted, That the covenant, statement of doctrine, form for the reception of members, and by-laws now approved shall go into effect immediately upon the formal organization of the church by covenant.

[If it be deemed expedient, instead of acting at once upon the list of members, the form of covenant, the statement of doctrine, the form for the reception of members, and the code of by-laws, two committees may be appointed, the one to report the list of members, and the other to report upon the remaining subjects here mentioned, which committees may report at once or at an adjourned meeting.]

7. When the by-laws have been adopted, a clerk and two or more deacons, as determined by the by-laws, should be chosen

by ballot, their term of service to begin with the formal organization of the church.

In the first election of deacons a preliminary vote should be passed, according to the number of deacons to be elected, in form as follows: —

Voted, (1) That we now proceed to elect one deacon to serve until the next annual meeting, one to serve until the end of one year from the next annual meeting, and one until the end of two years from the next annual meeting, etc.

Voted, (2) That this election of officers go into effect upon the formal organization of the church.

8. It is to be noted that the proceedings thus far are preliminary to the actual organization of the church, simply determining the basis on which that organization shall take place. It is the custom of the Congregational churches that an ecclesiastical council be called by those desiring to form a new church, which council, composed of neighboring Congregational churches, considers the need and opportunity of the proposed church and examines into the statement of doctrine and polity which has been approved, and, if the result be favorable, assists in completing the organization and extends to it the fellowship of the Congregational churches. Such council should consist of a moderate number of churches, which should be of those near at hand, if practicable. A small number of individuals whose advice, from their official or special relation, it may be desirable to obtain, may also be invited as a part of the council.

For calling such a council the following votes should be passed: —

Voted, (1) That a council of Congregational churches be requested to meet to aid in completing our organization as a church and to extend to us the fellowship of the Congregational churches.

Voted, (2) That the following-named churches and individuals be invited to constitute said council, viz.: (names).

Voted, (3) That the form of letter missive given in this Council Manual for convening such a council and marked (Form A) be adopted.

Voted, (4) That a committee, namely [.....] be appointed to issue the letters missive, inserting therein such date as may seem desirable; and that this committee present for us to the council the proper records, papers, and statements.

9. When the council is assembled and organized for business, those who have invited the council to meet should first represent the need for and opportunity of the proposed church.

10. They should then present the list of proposed members, the statement of doctrine, covenant, form for the reception of members and by-laws, and the votes by which they have agreed to adopt them. It is assumed that this preparatory work has been done in the manner fully suggested in the preceding sections. If any part of it has been omitted, the proposed church may at once take the action necessary if the council approve.

11. The council should examine, either through a committee or otherwise, the papers presented, the action already taken, and the proposed list of members. The council should then vote whether to approve and proceed to complete the organization. If the vote be favorable,

12. After prayer,

Those who have never before made public confession of faith in Christ will now make that confession, the moderator saying: —

"Do you now publicly confess your faith in Jesus Christ, accepting him as your Lord and Saviour, and do you desire now to come into fellowship with his people in the formation of this church?"

Each one will answer, "I do."

13. Baptism will here be administered to those who have not been previously baptized, which should be done by an ordained minister.*

14. All the proposed members, their names being read, should then agree to the following covenant or its equivalent, as previously approved by them and now read by the moderator, which is the *permanent covenant* of the church: —

Acknowledging Jesus Christ to be our Saviour and Lord, and accepting the Holy Scriptures as our rule of faith and practice, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of Christian ordinances, the public worship of God, and the advancement of his kingdom in the world, we do now, in the sight of God and invoking his blessing, solemnly covenant and agree with each other to associate ourselves to be a church of the Lord Jesus Christ, as warranted by the Word of God.

We agree to maintain the institutions of the gospel, to submit

* It is to be understood that the mode of baptism is not arbitrarily prescribed in our Congregational churches.

ourselves to the orderly administration of the affairs of this church, and to walk together in brotherly love.

And this we do depending upon the aid of our heavenly Father, who so loved the world that he gave his only begotten Son for our salvation, and of Jesus Christ, who hath redeemed us with his blood, and of the Holy Spirit, our Comforter and Guide.

15. After appropriate prayer, the moderator should then declare that the church is now duly constituted, and that according to the vote of its members, the statement of doctrine, the form for the reception of members, and the by-laws, as previously approved, do now go into effect, and that the officers previously selected do now enter upon their respective duties.

16. The fellowship of the churches should then be extended by the moderator, or by some other person appointed by the council.

[It is customary at such times to have other religious services, often including a sermon.]

NOTE.— The clerk should copy in full into the record book of the church the covenant, form of reception, statement of doctrine, and by-laws. It is especially desirable that the record of all the meetings connected with the organization of the church should be entered in full in the permanent record book. The Pilgrim Church Record and Register, sufficient for a church of three hundred members, is published by the Congregational Sunday School and Publishing Society for this purpose, and may be procured from the Boston or Chicago agencies, or through the State Superintendents. Price, $2.00 and postage.

17. To secure enrolment in the permanent list of the Congregational churches, application for membership should be made to the local conference or association of churches within whose bounds the church is situated. This makes the connection with the denomination complete.

II. ORGANIZING WITHOUT THE AID OF A COUNCIL.

The method previously laid down was formerly the only customary method of organizing a Congregational church. It still has the advantage of obtaining the wisdom of neighboring churches as to the advisability of the proposed organization, secures the active sympathy of the churches in needed cases, and prevents mistakes in the proceedings and form of organization. It is to be commended in all practicable cases.

But in exceptional cases where the immediate convening of a

council is difficult, a church can be organized by those associating, and the formal recognition and fellowship of the Congregational churches may be secured at a later date.

In such cases, it will be wise to obtain the presence and counsel of some pastor of experience and standing, or of some official connected with our missionary work.

The action and votes set forth under paragraphs 1–7 should be carefully followed.

It should then be

Voted, That we are ready to enter into covenant with one another as a church.

These steps having been taken, the church may immediately or at some appointed time be constituted in the following manner: —

1. The members who have agreed to organize should select one of their own number, or some ordained Congregational minister from without, as moderator, to preside at this service, the temporary clerk still acting as clerk.

2. The moderator should now proceed according to the order to be followed by the moderator of a council, as set forth in paragraphs 12–15; but he has no authority or power to extend the fellowship of the churches.

III. How an Organized Evangelical Church can obtain Fellowship.

In obtaining the fellowship of the churches such a church should, at the earliest practicable moment, secure its

1. *Recognition by Council.*—When a church has been formally organized by those constituting it, or when any other organized evangelical church desires to be received into fellowship, it may call a council of Congregational churches for this purpose.*

The council, when assembled, will consider the application, and if the evangelical character and orderly organization of the church be found satisfactory, recognition and reception into fellowship may be effected by vote, and a public service held, in which the right hand of fellowship of the Congregational churches extended to the church applying is the important and significant part.

2. *Enrolment by Association or Conference.* — Even in scattered

* For form of letter missive suitable for this purpose see Form B in this manual.

communities it is seldom impossible to convene a council which will be greatly helpful to the new enterprise and to the whole community. If it be practically impossible to call a council either for organization or recognition, as is sometimes the case where the churches are widely separated, application to be received into fellowship may be made to an association or conference of Congregational churches, which, on the same conditions which would satisfy a council, may vote to place the new church on its roll, and thus extend to it the fellowship of the churches.

CHAPTER IV.

BY-LAWS.

ARTICLE I.

NAME.

This Church shall be called the.....Congregational Church of.....

ARTICLE II.

COVENANT.

The covenant by which this Church exists as a distinct body, and which every member accepts, is as follows: —

Acknowledging Jesus Christ to be our Saviour and Lord, and accepting the Holy Scriptures as our rule of faith and practice, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of Christian ordinances, the public worship of God, and the advancement of his kingdom in the world, we do now, in the sight of God and invoking his blessing, solemnly covenant and agree with each other to associate ourselves to be a church of the Lord Jesus Christ, as warranted by the Word of God.

We agree to maintain the institutions of the gospel, to submit ourselves to the orderly administration of the affairs of the Church, and to walk together in brotherly love.

And this we do depending upon the aid of our heavenly Father who so loved the world that he gave his only begotten Son for our salvation, and of Jesus Christ who hath redeemed us with his blood, and of the Holy Spirit our Comforter and Guide.

ARTICLE III.

CHARACTER.

SECTION 1. *Polity.* Its government is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and co-operation which are common among Congregational churches, and it is in fellowship with all churches which acknowledge Jesus the Christ to be their divine Redeemer and Lord.

SECT. 2. *Doctrine.* It receives the Scriptures as its authority in matters of faith and practice. Its understanding of Christian truth as contained therein is in accord with the belief of the Congregational churches of the United States, and substantially as set forth by unanimous vote of the National Council of 1865, or by the National Council's Commission in 1883, in the form authorized to be printed in this manual. (See pages 339–341.)

ARTICLE IV.

MEMBERSHIP.

SECTION 1. *Qualifications.* Its membership consists of such persons as confess Jesus Christ to be their Saviour and Lord, and who, (1) after due examination, either by the Church Committee or by the Church itself, as to their Christian experience, and, if coming from other churches, as to their letters of dismission and recommendation or satisfactory substitutes therefor, and, (2) after proposal from the pulpit on some Lord's Day prior to that of their reception, (3) have been accepted by vote of the Church and, having been baptized (4) enter into its Covenant and subscribe to its By-laws, and are formally received into its fellowship.

SECT. 2. *Reception.* The reception of members shall ordinarily be upon some Lord's Day when the Lord's Supper is administered, and shall be in the form appended to these By-laws.*

SECT. 3. *Duties.* Members are expected, first of all, to be faithful in all the spiritual duties essential to the Christian life; and also to attend habitually the services of this Church, to give regularly for its support and its charities, and to share in its organized work.

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* See page 341.

SECT. 4. *Rights.* Such members as are in full and regular standing, and do not hold letters of dismission and recommendation, and have attained the age of twenty-one years, and such only, may act and vote in the transactions of the Church.

SECT. 5. *Termination.* The continuance of membership shall be subject to the principles and usages of the Congregational churches, and especially as follows: —

(1.) Any member in good and regular standing who desires a letter of dismission and recommendation to any other evangelical church is entitled to receive it upon his written request. In case of removal to another community he should promptly make such request. This letter shall be valid as a recommendation for only one year from its date, unless renewed, and this restriction shall be stated in the letter.

(2.) If a member desire to join a religious body with which this Church is not in fellowship, or which would not receive its letter, the Church may, at his request, give him a certificate of his good standing and terminate his membership.

(3.) If a member in good standing request to be released from his covenant obligations to this Church for reasons which the Church may finally deem satisfactory, after it shall have patiently and kindly endeavored to secure his continuance in its fellowship, such request may be granted and his membership terminated.

(4.) The Church may also, after due notice and hearing and kindly effort to make such action unnecessary, terminate the membership of persons for the space of two years non-resident, or for the same space of time not habitually worshiping with the Church, or for the same space of time not contributing to its support in a method prescribed by or satisfactory to the Church.

(5.) Should a member become an offence to the Church and to its good name by reason of immoral or unchristian conduct, or by persistent breach of his covenant vows, the Church may terminate his membership, but only after due notice and hearing, and after faithful efforts have been made to bring such member to repentance and amendment.

(6.) The membership of no person shall be terminated (except by letter) at the meeting when the recommendation for such action is made.

SECT. 6. *Restoration.* Any person whose membership has been terminated may be restored by vote of the Church, if for

any offence, upon evidence of his repentance and reformation, or, if on account of continued absence, upon satisfactory explanation.

ARTICLE V.

OFFICERS AND COMMITTEES.

SECTION 1. The officers and committees shall be as follows : —

(1.) A Pastor, to be chosen and called by the Church whenever a vacancy occurs, and to be installed by Council when the Church and Pastor shall so agree.

(2.) A Clerk, to be chosen at each annual meeting to serve for one year and until his successor shall be chosen and qualified.

(3.) . . . Deacons, one of whom shall be elected at each annual meeting to serve for a number of years equal to the number of deacons.*

(4.) A Treasurer, to be chosen at each annual meeting to serve for one year and until another shall be chosen in his stead.

(5.) A Superintendent of the Sunday-school, to be chosen at each annual meeting.

(6.) A Church Committee, to act with regard to the spiritual concerns of the Church, which shall consist of the above-named officers.

(7.) [If the Church property and the support of public worship are to be in the hands of the Church] : —

A Board of three Trustees, one of whom shall be elected at each annual meeting to serve for three years and until his successor shall be appointed, to hold in trust the property of the Church, and to manage its financial and business affairs, — always under the direction of the Church.†

OR

A Prudential Committee, which shall consist of three or more as

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* In organizing a church the Deacons should be elected to serve for one, two, three or more years, respectively, according to the number of deacons. This section may be suitably altered to meet the preference of any church in regard to term of office. The fraction of a year up to the next annual meeting should be regarded as a full year. In accordance with the practice of some churches, the following may be added by special vote if the church so desires : —

"No person shall be eligible to re-election as deacon, after serving a full term as such, until after an interval of one year."

† As to the election of these officers the Church should carefully consider the laws of the State in which it is situated.

may be determined at the time, to have charge, under the direction of the Church, of its financial and business affairs, to be chosen at each annual meeting and to serve for one year.

(8.) All the officers and committees named in the above sections shall be elected by ballot, and all elections shall be determined by a majority of the votes cast by the members present who are qualified to vote.

(9.) The Church may also choose a Music Committee and such other committees as it may deem advisable.

SECT. 2. The Pastor shall have in charge the spiritual welfare of the congregation; he shall preach the Word and have in his care the stated services of public worship, and shall administer the sacraments. He shall preside at all meetings of the Church except as limited in Article VIII., Sect. 2 (4), relating to business meetings.

SECT. 3. The Clerk shall keep a complete record of the transactions at all business meetings of the Church, which shall be read for approval at the next following special business meeting, and also of the Church Committee, and of the Prudential Committee or of the Board of Trustees, if either of these bodies shall be chosen. He shall secure the signatures of members to the By-Laws, and keep a register of their names with dates of admission and dismission or death, together with a record of baptisms. He shall also notify all officers, members of committees, and delegates of their election or appointment. He shall issue letters of dismission and recommendation voted by the Church, preserve on file all communications and written official reports, and give legal notice of all meetings where such notice is necessary, as indicated in these By-laws. The Clerk shall be sworn if required by the law of the State.

SECT. 4. The Deacons shall provide for the Lord's Supper and aid in its administration, and shall care for the poor, calling upon the Treasurer, by vote as a board, at their discretion, for any funds in his possession held for these purposes.

SECT. 5. The Church Committee shall examine and propound candidates for admission to the Church, shall provide for the supply of the pulpit in any vacation of the Pastor, shall decide on objects for regular or special collections when the Church has not acted thereon, shall have regard to discipline as provided in the article relating to that subject, and shall be watchful for the spiritual interests of the Church. It shall make a written report at each annual meeting of the matters under its charge.

SECT. 6. The Treasurer shall keep separate accounts as follows: (*a*) Of all moneys contributed at the Lord's Supper, which shall be primarily devoted to the relief of the poor, and which contributions, together with all other moneys given for that purpose, he shall hold subject to the order of the Board of Deacons. (*b*) Of all moneys raised for the objects of Christian benevolence, to be paid by him to the several persons or societies entitled thereto. (*c*) Of all moneys received by him for the support of public worship or of any department of church work, to be paid out on the order of the Church or of any persons or committees authorized by the Church therefor.

All the Treasurer's accounts shall be kept distinct from all other accounts, and all deposits made, and all checks drawn by him shall be in the name of the Church.

He shall make an annual written report in detail of his receipts and expenditures, properly audited by some person previously appointed by the Church.

SECT. 7. The Superintendent of the Sunday-school shall have the general oversight and direction of the school, and shall conduct its affairs upon such general plans and in such methods as may be approved by the Church Committee.

He shall, at the annual meeting of the Church, present a written report of the work of the school during the year, with such recommendations as he may deem wise.

ARTICLE VI.

PROPERTY AND FINANCES.*

SECTION 1. The Trustees shall hold in trust all the property of the Church, but shall have no power to buy, sell, mortgage, lease, or transfer property without a specific vote of the Church authorizing such action. They shall see that the Church is legally incorporated, according to the laws of the State. They shall have the actual

* The two forms of administration here proposed are prepared to meet the needs of churches in different States. The Church should adopt, according to its circumstances, one of these sections and cancel the other. A Board of Trustees (Sect. 1) will be proper where required by law and where the church is not connected with any parish. In some States the Trustees hold the property for the church. A Prudential Committee (Sect. 2) will be proper for an incorporated church not connected with any parish or religious society nor existing in a State where Trustees are required by law. In the case of a church connected with an existing

care of the place of worship, and under the direction of the Church shall provide for the raising of money for the support of its public services, shall have general charge of its finances, other than moneys contributed at the Lord's Supper, or for any charitable or benevolent objects, shall authorize and direct the Treasurer as to the payment of moneys under their control, shall provide for the proper auditing of his accounts unless the Church shall appoint an auditor, and may, at their discretion, call meetings of the Church for matters with which it is concerned. They shall make at the annual meeting a detailed report in writing of all their transactions during the year.

OR

SECT. 2. The Prudential Committee shall have charge of the place of worship, and under the direction of the Church shall provide for the raising of money for the support of its public services, shall have general charge of its finances other than moneys contributed at the Lord's Supper, or for any charitable or benevolent objects, shall authorize and direct the Treasurer as to the payment of moneys under its control, shall provide for the proper auditing of his accounts unless the Church shall appoint an auditor, and may, at its discretion, call meetings of the Church for matters with which it is concerned. It shall, at the annual meeting, make a detailed report in writing of all its transactions during the year.

ARTICLE VII.

ORGANIZATIONS.

The Church regards as integral parts of itself all organizations formed for the purposes of ministration and which use the facilities of the Church property. Of all such organizations the Pastor shall have general oversight, and the Church will expect a report from each at its annual meeting.*

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parish or religious society which controls the support of public worship, as is still somewhat extensively found in the older States, the following should be substituted for Sects. 1 and 2: —

"The Church shall from time to time appoint committees to co-operate with the parish or religious society with which it is or may be connected in the selection or the dismissal of a pastor or in the furtherance of other joint interests."

* It has been found advantageous in some churches to provide for occasional or stated meetings of the heads of all the several departments of Christian work for consultation, to insure unity in work and to avoid possible interference of plans and appointments. This is frequently called the Pastor's Council.

ARTICLE VIII.

MEETINGS.

SECTION 1. *For Worship.* (1.) Public services shall be held statedly on the Lord's Day and on some regular evening of each week.

(2.) The Lord's Supper shall be celebrated at such regular dates as the Church may, from time to time, determine; and unless otherwise ordered upon the first Lord's Day of each alternate month beginning with January. The midweek meeting next preceding shall be devoted to a Preparatory Service.

(3.) Occasional religious meetings may be appointed by the Pastor at his discretion, or by vote of the Church.

SECT. 2. *For Business.* (1.) At any of the regular meetings for worship the Church may, without special notice, act upon the reception of members previously propounded or upon the dismissal of members, and upon the appointment of delegates to councils and conferences of churches, but not upon other business.

(2.) The Pastor may, and shall, when requested by the Church Committee, call from the pulpit special business meetings, the particular object of the meeting being clearly stated in the notice.

Special meetings of the Church shall also be called by the Clerk upon the written application of any five adult members specifying the object thereof, which notice shall be read at the public service on the Lord's Day next preceding the day fixed for such meeting.

No special meeting shall be held on the same day on which the notice is given.

(3.) The annual meeting of the Church shall be held on . . :

. . . . . .

at which time the annual reports shall be presented and officers elected, and such other business transacted as may be specified in the call or authorized in the By-Laws. This meeting shall be called by the Clerk in the manner specified in the paragraph next preceding.

(4.) At all meetings for business called by the Clerk, a chairman shall be chosen by vote of the Church; but at all other meetings the Pastor shall preside, except that in his absence or when the business relates to himself, the Church shall elect a chairman.

(5.) At the annual and all special meetings —— members shall be necessary to constitute a quorum for the transaction of business.

ARTICLE IX.

DISCIPLINE.

SECTION 1. Should any unhappy differences arise between members, the aggrieved member shall follow, in a tender spirit, the rules given by our Lord in the eighteenth chapter of the Gospel according to Matthew.

SECT. 2. Should any case of gross breach of covenant, or of public scandal, occur, the Church Committee shall endeavor to remove the offence, and if such effort fail shall report the case to the Church.

SECT. 3. If the Church vote to entertain the complaint, which must be made in writing, it shall appoint a reasonable time and place of hearing and notify the person in question thereof, furnishing him with a copy of the charges.

SECT. 4. At such hearing, the accused member may call to his aid any member of the Church as counsel. If he shall not present himself at the time appointed or give satisfactory reasons for his neglect so to do, the Church may proceed in his absence.

SECT. 5. All such proceedings should be pervaded by a spirit of Christian kindness and forbearance, but should an adverse decision be reached, the Church may proceed to admonish or to declare the offender to be no longer in the membership of the Church.

SECT. 6. In case of grave difficulty the Church will be ready, if requested, to ask advice of a mutual council.

ARTICLE X.

AMENDMENTS.

These By-Laws may be amended by a three-fourths vote of the members present and voting at any annual meeting of the Church, or at a meeting specially called for that purpose, the proposed amendment being inserted in the call; but no change shall be made in Articles II. and III. entitled "Covenant" and "Character," except by a three-fourths vote of all the members of the Church entitled to vote at an annual meeting, said proposed change having been laid before the Church in writing at a business meeting not less than one month before the time of the proposed action, and read from the pulpit on the Lord's Day next succeeding such proposal.

CHAPTER V.

CONGREGATIONAL STATEMENTS OF DOCTRINE.

The Burial Hill Declaration of Faith Adopted by the National Council, 1865.

Recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship, upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ, that believers in him are justified before God, receive the remission of sins, and, through the presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness.

We believe also in an organized and visible church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through Prophets and Apostles, and in the life, the miracles, the death, the resurrection, of his Son, our Divine Redeemer, — a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "One Faith, one Lord, one Baptism," together constitute the one Catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of his body are sacredly bound to keep "the unity of the Spirit in the bond of peace," we declare that we will co-operate with all

who hold these truths. With them we will carry the gospel into every part of the land, and with them we will go into all the world, and "Preach the gospel to every creature." May He to whom "all power is given in heaven and earth" fulfill the promise which is all our hope: "Lo, I am with you alway, even to the end of the world." To Him be praise in the Church forever. Amen.

THE STATEMENT OF DOCTRINE,

PRESENTED IN 1883 BY THE NATIONAL COUNCIL COMMISSION IN THE FORM AUTHORIZED FOR THIS PURPOSE IN 1895.

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshipped and glorified.

II. We believe that the Providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to Him; that to this end He has made Himself known, not only through the works of nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ His Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by

which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, He carries forward his work of saving men; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to Him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine — each for itself — their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the Word; and in the two Sacraments, which Christ has appointed for His church: Baptism, to be administered as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper as a symbol of His atoning death, a seal of its efficacy, and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment, and everlasting life.

CHAPTER VI.

FORM FOR THE RECEPTION OF MEMBERS.

The persons to be received on confession of their faith coming, as their names are called, before the congregation, the minister may repeat the following or other Scripture passages:—

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

"Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The minister shall then say:—

Dearly beloved, called of God to be his children through Jesus Christ, we give hearty thanks to Him, who, by his Spirit, has opened your eyes to see and your hearts to receive Jesus as your Saviour and Lord, and who has inclined you to present yourselves at this time to make confession of Him.

With the saints of old, with the Church throughout the world, and with us, your fellow-believers, you join in humbly and heartily confessing your faith in the Gospel, saying: —

The members of the Church, together with those to be received, here rise and repeat the Apostles' Creed.

Confession of Faith

I believe in God the FATHER Almighty, Maker of heaven and earth. And in JESUS CHRIST, His only Son, our Lord; who was conceived by the HOLY GHOST, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the HOLY GHOST; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

[Or instead of the above, the following form (which is mainly a variation in the translation and substantially equivalent) may be used if preferred by the church: —

I believe in God the FATHER Almighty, Maker of heaven and earth. And in JESUS CHRIST, His only Son, our Lord; who was conceived by the HOLY SPIRIT, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit; the Holy Church Universal, the communion of saints; the forgiveness of sins; the resurrection of the dead; and the life everlasting. Amen.]

The members of the Church will again be seated.

Thus confessing with us, and with the Church universal, your Christian faith, in the presence of God and of his people, you publicly enter into his covenant of grace.

Covenant

Having truly repented of your sins and heartily forsaken them, you devote yourselves to the love, obedience, and service of Jesus Christ; you take his Word as the law of your life and the Holy Spirit as your Comforter and Guide; and trusting in his grace to confirm and strengthen you, you promise to follow him in all things, to walk with his disciples in love, and to live for his glory. Do you so promise?

Response, I do.

Those who have been previously baptized are addressed as follows: —

You who are children of the covenant now accept for yourselves the seal of baptism into the name of the Father, and of the Son, and of the Holy Spirit, to which faith and love brought you in childhood?

Response, I do.

"The God of all grace, who hath called you unto his eternal glory by Jesus Christ, confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Amen.

Those who have not been previously baptized are thus addressed: —

Acknowledging the divine authority of Christian baptism, you now receive it as a sign of the washing of regeneration, which you trust has been wrought in you by the Holy Spirit, and as a seal of God's covenanted grace.

Baptism should here be administered as follows: —

I baptize thee into * the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Minister shall then say, —

And now to you who are faithful to these solemn promises and engagements towards God, he is pleased to declare by his Word his promises and engagements towards you, assuring to you the free and full forgiveness of your sins; and pledging all sufficient aid, upon which you may joyfully rely, in the great work which you have undertaken. He promises that he will be your God, your Father, your Redeemer, your Sanctifier, Teacher, and Guide. He covenants with you, that in the day of trial and temptation he will cheer and strengthen you; that he will cause all things to work together for your good; that nothing shall separate you from his love; and that at death your ascended Lord will receive you to himself, that where he is there you may be also.

Those to be received by letter or certificate from other churches now either come forward or rise as their names are called. The minister shall greet these, saying: —

Kindred in Christ, who come acknowledging the vows you made

* This is the translation of the Revised Version, and is accurate and proper.

when first you declared your faith in Christ, we bid you welcome. We greet you as fellow-laborers in his service, and fellow-travellers to his promised rest.

Addressing all those entering into the membership of this Church, the Minister shall say:—

Beloved in the Lord, baptized into the name of the Father and of the Son and of the Holy Spirit, you have confessed the faith of Christ before witnesses and have given yourselves to God in His everlasting covenant of grace. And now accepting, according to the measure of your understanding of it, the system of Christian truth held by the churches of our faith and order, and by this church into whose fellowship you now enter, you cordially unite yourselves with this church of Christ, adopting as your own the covenant by which it exists; you promise to pray and labor for its edification and fruitfulness; to help in sustaining its worship, its activities, and its charities; and to live with us in Christian fellowship. Do you so promise?

Response, I do.

The members of the Church here rise, and the Minister shall say:—

We, then, the members of this church, do affectionately welcome you into this household of faith. We pledge to you our sympathy, our help, and our prayers that you may evermore increase in the knowledge and love of God. We trust that by His grace we may all walk worthy of the calling wherewith we were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. God grant that, loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above.

Reception

Here the Minister may give to each the hand of fellowship, with some appropriate passage of Scripture; after which may be pronounced one of the following benedictions:—

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

CHAPTER VII.

FORM OF LETTERS-MISSIVE.

According to Congregational principles and usages, an ecclesiastical council may be called by persons desiring help in organizing a church, or by a church for counsel or aid in various cases; and in one contingency, by an aggrieved member of a church. The council is summoned by "Letters-missive," so called, sent, by vote of the church, to each church or person invited, and specifying the object; and each copy of the letter-missive must contain a complete list of the churches and persons invited. For issuing this letter, a committee is usually appointed by the church, which also presents the case to the council. The following forms of letters-missive are suggested: —

[FORM A.]

FROM INDIVIDUALS DESIRING HELP IN ORGANIZING A CHURCH.

To the ..... Congregational Church, in ...., GREETING: —

After careful deliberation, and after seeking the guidance of the Holy Spirit, we have come to regard it as our duty and privilege to associate together as a church of the Lord Jesus Christ, in this place, and have taken the steps preparatory thereto. We therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ....., the .....day of .....,
189....., at .....o'clock .....M., which shall review our proceedings, and consider the need and opportunity for the

proposed church; and if the result of such examination be favorable, assist in completing the organization, and extend to it the fellowship of the Congregational churches.

Wishing you grace, mercy, and peace,

..... } *Committee*
..... } *for the*
..... } *Brethren.*

.....

[*Date and place.*]

The following named churches (and persons) are invited: —

[*Names.*]

By vote of the associated brethren.

....

** Clerk, pro tem.*

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* When the names of the members of a committee are not in their own handwriting, all copies of the letters-missive should be authenticated by the actual signature of the clerk.

[FORM B.]

FOR THE RECEPTION OF A CHURCH INTO FELLOWSHIP.

The ..... Church in .....

To the ..... Congregational Church in ....., GREETING: —

This church, organized as a church of the Lord Jesus Christ upon congregational principles, earnestly desires the special communion of the Congregational churches, for the enjoyment of their fellowship and participation in common work for the advancement of the Kingdom of Christ. We therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ..... the ..... day of ..... 189....., at ..... o'clock ..... M., which shall make the necessary examinations into our polity, faith, and practice, and if the result be favorable, extend to us the fellowship of the Congregational churches.

Wishing you grace, mercy, and peace,

..... } *Committee*
..... } *of the*
..... } *Church.*

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

[FORM C.]

FOR THE ORDINATION AND INSTALLATION OF A PASTOR.

The .....Congregational Church in .....

To the .....Congregational Church in ....., GREETING: —

This church, having devoutly sought the promised guidance of the Holy Spirit, has united in the choice of Mr. A. B., for its pastor and teacher, and he has responded favorably to its call. We therefore affectionately request you to be present by pastor (or pastors) and delegate, in an ecclesiastical council to be constituted as stated below, hereby called to meet in our place of worship on ....., the ..... day of .....189...., at .....o'clock.....M., which shall review our proceedings and make the necessary examinations, and if the result be favorable, proceed with us to his ordination as a minister of the Word, and his installation as pastor of this church and extend to him the fellowship of the ministers and churches.

Wishing you grace, mercy, and peace,

.....
.....
.....
} *Committee of the Church.

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

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* If a church is in connection with an incorporated parish or society, a committee of the parish should also sign the letter.

[FORM D.]

FOR ORDINATION WITHOUT INSTALLATION.

The .....Congregational Church in .....

To the .....Congregational Church in ....., GREETING: —

Whereas, Mr. A. B., a member of this church, believing that the Lord has called him to the ministry of the Word, desires ordination in view of special work now before him, namely,* ...., and trusts that he has obtained the preparation of mind and heart necessary to qualify him for its sacred duties, we therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ..... the .....day of ..... 189....., at .....o'clock.....M., which shall review our proceedings and make the necessary examination, and if the result be favorable, proceed with us to his ordination and extend to him the fellowship of the Congregational ministers and churches.

Wishing you grace, mercy, and peace,

..... } *Committee*
..... } *of the*
..... } *Church.*

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

* The work should be specified such as "pastoral service," "foreign missionary work," "home missionary work," "as an evangelist," etc.

[FORM E.]

FOR THE INSTALLATION OF A PASTOR.

The .....Congregational Church in.....

To the.....Congregational Church in....., GREETING: —

This church, having devoutly sought the promised guidance of the Holy Spirit, has united in the choice of Rev. A. B. for its pastor and teacher, and he has responded favorably to its call. We therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on .....the.....day of....., 189....., at.....o'clock .....M., which shall review our proceedings and make the necessary examinations, and if the result be favorable, proceed with us to his installation as pastor of this church, and extend to him the fellowship of the ministers and churches.

Wishing you grace, mercy, and peace,

.....
.....
.....
} * *Committee of the Church.*

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

---

* See note to form C.

[Form F.]

FOR THE DISMISSAL OF A PASTOR.

The ..... Congregational Church in .....

To the ..... Congregational Church in ....., GREETING: —

The Rev. A. B., pastor of this church, having tendered his resignation of the pastoral office, and the church, after prayerful deliberation, having voted to accept this resignation subject to the advice of an ecclesiastical council, we therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ....., the ..... day of ....., 189....., at ..... o'clock ..... M., which shall review the action thus far taken, and in view of existing conditions, give such advice as it shall deem wise.*

Wishing you grace, mercy, and peace,

.....
.....
..... } †*Committee of the Church.*

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

---

* In case the parties desire to empower the Council to declare the pastoral relation terminated, instead of the last clause, "give such advice as it shall deem wise," the following words should be substituted: "if it shall seem wise, declare the pastoral relation terminated."

† See note to form C.

[FORM G.]

FOR ADVICE IN SPECIAL CASES.

The ..... Congregational Church in .....

To the ..... Congregational Church in ....., GREETING: —

Whereas this church is in circumstances which make it needful that it should obtain wise and godly advice from neighboring churches whose judgment, it may be hoped, will be guided by the Holy Spirit, we therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted as stated below, hereby called to meet in our place of worship on ....., the ..... day of ....., 189....., at .....o'clock ..... M., which shall consider the facts and questions then to be laid before it, and which shall give to us such fraternal advice as it may deem important with reference to the work committed to our hands.

Wishing you grace, mercy, and peace,

.....
.....
..... } *Committee of the Church.*

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

[FORM H.]

FOR ADVICE IN CASE OF INTERNAL DISSENSIONS.

The .....Congregational Church in .....

To the .....Congregational Church in ....., GREETING: —

Whereas, the peace of this church is disturbed by internal differences between brethren, which are injurious to its prosperity and to the cause of Christ; and whereas, in such cases it is the privilege of any church to ask for wise and godly counsel from neighboring churches with the hope of thereby removing the causes of disturbance and securing harmony; and whereas, brethren who differ in their present judgment agree to this reference, we therefore affectionately request you to be present by pastor (or pastors) and delegate, in an ecclesiastical council to be constituted as stated below, hereby called to meet in our place of worship on ..... the .....day of....., 189....., at .....o'clock....M., to which these difficulties within the church will be made known, and which, after due deliberations, shall give to us the counsel to which it shall be divinely led.

Wishing you grace, mercy, and peace,

.....
.....
.....
} *Committee of the Church.*

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

[FORM I.]

FOR A MUTUAL COUNCIL IN CASE OF ALLEGED GRIEVANCE.

The ..... Congregational Church in .....

To the ..... Congregational Church in ....., GREETING: —

Whereas, Brother A. B., who has been deprived of good and regular standing in this church by act of the church, alleges that this action is unjust and improper, and desires that the church will join with him in calling a mutual council to consider his alleged grievance and advise in reference thereto; and whereas the church, desiring only that which is according to the rules of the Gospel of Christ, accedes to his request, we therefore affectionately request you to be present by pastor (or pastors) and delegate in an ecclesiastical council, to be constituted (by mutual agreement) as stated below, hereby called to meet in our place of worship on ....., the ..... day of ....., 189..., at ..... o'clock ..... M., which shall review all the proceedings in this case, make the necessary examinations, and give such advice as it shall find required by congregational principles in the spirit of the Gospel of our Lord Jesus Christ.

Wishing you grace, mercy, and peace,

.....
.....
.....
} *Committee of the Church.*

.....

[*Date and place.*]

....., *Complainant.*

The churches and persons invited are as follows: —

[*Names.*]

In accordance with the vote of the church.

.....

Church Clerk.

[FORM J.]

FOR AN *Ex-parte* COUNCIL TO CONSIDER AN ALLEGED GRIEVANCE.

To the.....Congregational Church in....., GREETING: —

Whereas the undersigned has been by the act of the..... Congregational Church in.....deprived of his good and regular standing in that church, and thereby of his communion with neighboring churches, which action he holds to have been erroneous both in method and substance, and an injury to him as a Christian brother; and whereas, he has requested the church to join him in calling a mutual council to ask the advice of neighboring churches in the case, which request the church has refused to grant, as he thinks, unreasonably; in accordance with the method of relief acknowledged among our churches, the undersigned affectionately requests you to be present by pastor (or pastors) and delegate in an *ex-parte* ecclesiastical council to be constituted as stated below, hereby called to meet in....., on....., the..... day of....., 189....., at.....o'clock. M, to which shall be communicated all the facts in the case, and which will be respectfully asked to give such advice as shall be warranted, under the guidance of the Holy Spirit.

Trusting in your willingness to listen and to aid in securing the removal of any injury, if such should be found to exist,

Yours in Christian fellowship,

.....

.....

[*Date and place.*]

The churches and persons invited are as follows: —

[*Names.*]

CHAPTER VIII.

FORMS FOR LETTER OF DISMISSION AND CERTIFICATE OF RECEPTION.

1. A Letter of Dismission and Recommendation.

The.....Congregational Church of.....

To the.....Church of....., Greeting:

This certifies that.....is a member in good and regular standing of this Church. As such, ...is, at.....own request, hereby dismissed, and affectionately recommended to your fellowship and care, and, when received by you.....membership with this Church will cease.

By vote of the Church.

.....*Clerk.*

....., 189 ....

Note 1. This letter is good, as a recommendation, for one year only from its date.

2. The clerk of the church accepting this letter is requested to fill out the accompanying blank certificate, and return it to the above address as soon as possible.

---

2. A Certificate of Reception.

To the.....Congregational Church of .....

This certifies that....., recommended to our Christian fellowship by you, was, on the.....day of....., 189...., received into the membership of the.....Church of.....

Attest.....*Clerk.*

.....189.... .

CONSTITUTION, BY-LAWS, AND RULES OF ORDER OF THE NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council, —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at

each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* 1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the Council.

IV. *By-Laws.* — The Council may make and alter by-laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of council and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists; because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of State and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator, and persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer, *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics

regarding the Christian work of the churches and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennal Council; may fill any vacancy occurring in its own number, or in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall have authority to contract for all necessary expenditures and to appoint from their number, other than officers, a finance committee of three residing in Boston or its vicinity, who shall approve and sign all bills for payment; shall consult the interests of the Council, and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees: —

1. A committee on credentials, who shall prepare a roll of members.

2. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

3. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall contract for and distribute all publications ordered by the Council.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Hono-

rary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every evening shall ordinarily be given to meetings of a specifically religious rather that business character, and the Council will join in the sacrament of the Lord's Supper at some convenient season.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion, or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the mem-

bers elect together with the program prepared by the provisional committee. Not more than ten minutes shall be given to the reading of any special report.

XVI. The provisional committee shall lay out a definite program for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

XVII. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explict modifications: —

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members, and by a two thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time, no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the Chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for imformation, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

CHARTER. — TRUSTEES OF NATIONAL COUNCIL.

The following was adopted by the Nat. Council, 1886[1]: —

Whereas, The General Assembly of Connecticut, at its session, January, 1885, passed the following act of incorporation: —

"*Resolution incorporating the Trustees of the National Council of the Congregational Churches of the United States.*

General Assembly, January Session, A. D. 1885.

Resolved by this Assembly, —

Section 1. That Julius H. Seelye, Frederick A. Noble, Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones,

[1] Minutes, page 18.

Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin, and such other persons as may be associated with them, and their successors, be, and they hereby are, constituted a body politic and corporate, under the name of The Trustees of the National Council of the Congregational Churches of the United States.

SECT. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country, in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

SECT. 3. Said corporation may acquire, by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation, not exceeding sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes not inconsistent with law.

SECT. 4. The said National Council may make rules, orders, and regulations for the government of said board of Trustees, and said board shall, at all times, be subject to the direction and control of said Council.

SECT. 5. The persons named in the first section of this resolution shall be the corporators under this charter, until the appointment of Trustees by said National Council at its next regular meeting, which Trustees, when so appointed, shall be the successors of said corporators, with all the powers conferred upon this corporation, and said Council may fix the number of said Trustees and their terms of office, and may provide for filling vacancies in their number.

SECT. 6. This act of incorporation shall take effect when accepted by a majority of the persons mentioned in Section 1 hereof, and by said National Council at its next regular meeting."

And *whereas*, The persons named as corporators have unanimously accepted the aforesaid act;

Resolved, That the same be, and it is hereby, accepted by this Council.

Resolved, That this National Council, by this act, constitutes and empowers its provisional committee for the time being as the

Trustees incorporated by the foregoing act, who shall have in charge and administer all moneys and other values belonging to it, or which may be contributed, bequeathed, or intrusted to it, limited only by their charter, the acts of this Council, or the expressed will of the donors.

Resolved, That these Trustees shall hold office during the period of three years, or until their successors are appointed. They may choose their own officers; adopt all needful rules; meet from time to time, as there is need; fill vacancies in their number occasioned by resignation or disability, during the intervals between the regular meetings of the Council; and adopt such measures to secure the ends of their appointment as seem to them expedient. Not less than four members shall constitute a quorum at their meetings for business, and they shall keep a full record of all such meetings, and report to this body.

At a meeting of the Trustees held at Memorial Hall, Hartford, Conn., Friday, Feb. 4, 1887, the report of the committee appointed by the National Council, Messrs. Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, of Connecticut, "to prepare by-laws for the Trustees of the National Council," was presented, accepted, and, after amendment, adopted as follows: —

BY-LAWS.

1. The officers of the corporation shall be a president, vice-president, ten directors, secretary, treasurer, auditor, and a finance committee of five persons, of whom the secretary and treasurer, if members of the corporation, shall be members *ex officio*.

All these officers shall be elected by ballot, and shall hold their respective offices for the term of three years, unless removed by death, disability, or resignation; that is to say, from the time of their election until the first meeting of the new Trustees appointed from time to time by the National Council at its triennial meetings.

All officers, except secretary, treasurer, and auditor, shall be members of the corporation.

2. The duty of the president shall be to preside at the meetings of the corporation and of the directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the directors, and to make such suggestions to them as he may deem desirable.

3. The vice-president shall discharge the duties of the president in the absence of that officer.

4. The directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall regulate salaries; shall make rules in regard to the disbursement of money; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall buy, sell, and convey by their attorney appointed for that purpose all real or personal property; shall fill vacancies in their own number and in all offices, the appointments so made to be in accordance with By-law 1, and to continue until the next meeting of the corporation; and shall report to the National Council.

5. The secretary shall keep the records of the corporation, of the directors, and of the finance committee; shall issue all orders on the treasurer, and all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meetings; shall preserve all important documents; shall conduct the correspondence of the society; shall report annually to the directors, and prepare a report to the National Council for the directors.

6. The treasurer shall invest the funds of the corporation in accordance with the directions of the directors, or, in the absence of such directions, in accordance with the written approval of the finance committee; shall have the custody of such funds; shall disburse the same, in accordance with the rules and votes of the directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the directors.

He shall give bonds for the faithful performance of his trust for the term of three years, and until another person is appointed treasurer, in such sum as may be ordered from time to time by the directors.

7. The auditor shall annually, or oftener, in his discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the treasurer, and shall report annually to the directors.

8. The finance committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the directors; shall authorize all disbursements not specially ordered by the

directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the directors, to whom they shall report annually.

Special meetings shall be held at the time and place named in the call of the chairman.

9. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the directors.

10. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the city of Hartford, Conn., where all meetings of this corporation shall be held, at which the officers for the ensuing three years shall be chosen.

Annual meetings of the directors, for the examination of accounts of the reports of the treasurer, secretary, auditor, and finance committee, for the allotment and distribution of income and for the general work of the corporation, shall be held in the month of September in each year, at such places as the finance committee previously to each meeting shall designate.

Special meetings of the corporation and of the directors shall be held upon the written call of the president or of any two members of the corporation addressed to the president. Such special meetings of the directors shall be held at the place directed by the president.

The secretary shall be always a resident of the State of Connecticut, and the records, when not in use in the meetings, shall be kept always in that State.

11. Any article of these by-laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting after the service of one month's notice in writing of the proposed change.

NATIONAL COUNCILS.

YEAR.	PLACE.	MODERATOR.	ASSISTANT.	ASSISTANT.	PREACHER.
1865.	Boston, Mass.....	Hon. Wm. A. Buckingham..	Charles G. Hammond.....	Rev. Joseph P. Thompson	Julian M. Sturtevant.
.....	.....	.....	.....	.....	.....
1871.	Oberlin, Ohio	Rev. Wm. T. Budington	Gen. O. O. Howard	Rev. Geo. H. Atkinson.....	Leonard Bacon.
1874.	New Haven, Conn....	Hon. L. S. Foster	Rev. G. F. Magoun	Rev. I. E. Dwinell.....	Richard S. Storrs.
1877.	Detroit, Mich.....	Hon. Wm. B. Washburn....	Rev. A. L. Chapin	Hon. C. G. Hammond.....	Zachary Eddy.
1880.	St. Louis, Mo.....	Rev. Henry M. Dexter	Rev. J. M. Sturtevant, Jr.....	Rev. John D. Smith.....	Samuel E. Herrick.
1883.	Concord, N. H.	Rev. Arthur Little	Frederick Billings.....	Rev. Cushing Eells.	Frederick A. Noble.
1886.	Chicago, Ill.	Hon. Lorrin A. Cooke.....	Rev. John K. McLean.....	Rev. Benj. A. Imes	Prof. Geo. P. Fisher.
1889.	Worcester, Mass.	Pres. Cyrus Northrop.....	Ira H. Evans.....	Rev. Franklin S. Fitch	Israel E. Dwinell.
1892.	Minneapolis, Minn....	Rev. A. H. Quint	Hon. B. M. Cutcheon	Rev. George C. Rowe	Charles M. Lamson.
1895.	Syracuse, N. Y.....	Hon. Nelson Dingley.....	Rev. Charles O. Brown.....	Rev. George W. Henderson ...	F. W. Gunsaulus.

Rev. Alonzo H. Quint was Secretary, 1871–83; Rev. Henry A. Hazen, since 1883.

Rev. William H. Moore has been Registrar from 1871.

Treasurers have been Charles G. Hammond, 1871–74; Charles Demond, 1874–78; Rev. Henry M. Dexter, 1878–80; Rev. Lavalette Perrin, 1880–89; Rev. Samuel B. Forbes, since 1889.

COMMITTEES. — 1895–98.

STANDING.

Provisional committee. — Arthur H. Wellman, of Massachusetts; Rev. Edward N. Packard, of New York; Rev. William M. Brooks, of Iowa; Rev. Alonzo H. Quint, of Massachusetts; William H. Wanamaker, of Pennsylvania; Rev. William Hayes Ward, of New York; H. Clark Ford, of Ohio; and *ex-officiis*, Nelson Dingley, of Maine; Rev. Henry A. Hazen, of Massachusetts; Rev. William H. Moore and Rev. Samuel B. Forbes, of Connecticut.

Publishing committee. — Rev. Alonzo H. Quint, of Massachusetts; Rev. Albert E. Dunning, of Massachusetts; and *ex-officiis*, Rev. Henry A. Hazen, Rev. William H. Moore, and Rev. Samuel B. Forbes.

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Arrangements for the second International Council. — The following were appointed a committee to make preliminary arrangements for the second International Council, with authority to appoint a sub-committee to attend to executive business: —

Samuel B. Capen, of Massachusetts; *Rev. Alonzo H. Quint*, of Massachusetts; Cyrus Northrop, of Minnesota; Rev. Frederick A. Noble, of Illinois; *Rev. Arthur Little*, of Massachusetts; Nelson Dingley, of Maine; Rev. John K. McLean, of California; Rev. Charles H. Richards, of Pennsylvania; *Rev. Henry A. Hazen*, of Massachusetts; Henry C. Robinson, of Connecticut; Rev. Washington Gladden, of Ohio; Rev. Robert R. Meredith, of New York; *Rev. Albert E. Dunning*, of Massachusetts; *Rowland G. Hazard*, of Rhode Island; Rev. William F. Slocum, of Colorado; Rev. Edward D. Eaton, of Wisconsin; Rev. Theodore T. Munger, of Connecticut; *G. Henry Whitcomb*, of Massachusetts; *Rev. Henry A. Stimson*, of New York; Rev. James Brand, of Ohio; Eliphalet W. Blatchford, of Illinois; *Rev. Amory H. Bradford*, of New Jersey; *Rev. George A. Gordon*, of Massachusetts; Rev. Sidney Strong, of Ohio; Justice David J. Brewer, of District of Columbia; *Rev. Philip S. Moxom*, of Massachusetts; Rev. William H. Davis, of Michigan; Nathan P. Dodge, of Iowa; Rev. William E. Griffis, of New York, and Rev. Michael Burnham, of Missouri.

The sub-committee is shown by the names in italics.

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On denominational comity. — Rev. Julian M. Sturtevant, of Illinois; Rev. William D. Hyde, of Maine; Rev. Clarence S. Sargent, of Missouri; Rev. Reuben A. Beard, of New Hampshire; Samuel Holmes, of New Jersey, and Rev. William B. Hubbard, of South Dakota.

On union with other denominations. — Rev. William Hayes Ward, of New York; Rev. George E. Hall, of New Hampshire; Rev. Samuel W. Dike, of Massachusetts; Rev. Daniel M. Fisk, of Ohio; Rev. John H. Morley, of Minnesota; Rev. Hugh M. Scott, of Illinois, and Rev. Alonzo H. Quint, of Massachusetts.

On church manual. — Rev. Alonzo H. Quint, of Massachusetts; Rev. Henry C. Simmons, of North Dakota; Rev. Dan F. Bradley, of Michigan; Rev. George M. Boynton, of Massachusetts; Rev. William D. B. Gray, of South Dakota; Rev. Edwin S. Hill, of Iowa; Rev. William D. Williams, of California.

Ad Interim Arrangements for the next meeting of the Council, other than those to be made by the provisional committee. — Rev. George R. Wallace, of Oregon; Rev. William D. Williams, of California; George H. Himes, of Oregon; Rev. Leavitt H. Hallock, of Washington, and Rev. Pres. Thomas McClelland, of Oregon.

On the relations of our benevolent societies to the churches. — Rev. Charles M. Lamson, of Connecticut; Henry E. Cobb, of Massachusetts; Rev. Henry Fairbanks, of Vermont; Frederick Fosdick, of Massachusetts; Rev. Washington Gladden, of Ohio; Rev. John H. Crum, of Indiana; Rev. William A. Waterman, of Illinois; Rev. Thomas McClelland, of Oregon, and Rev. James B. Gregg, of Colorado.

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On the Scripture doctrine of divorce. — Rev. Charles Caverno, of Colorado; Rev. Samuel W. Dike, of Massachusetts; Isaac W. Smith, of New Hampshire.

Secret and social societies. — Rev. William H. Davis, of Michigan; Rev. Charles O. Brown, of California; Thomas Todd, of Massachusetts; Rev. Casper W. Hiatt, of Illinois; Rev. Robert R. Meredith, of New York; W. B. Homer, of Missouri; Asa L. Fabrique, of Connecticut, and Rev. Charles A. Blanchard, of Illinois.

On prison reform. — Rev. Amory H. Bradford, of New Jersey; Rev. William J. Batt, of Massachusetts; Rev. August Drahms, of California; Rev. Hastings H. Hart, of Minnesota; Rev. William H. Warren and Rev. David P. Breed, of Michigan.

On gambling. – Rev. Charles H. Hamlin, of Massachusetts; O. J. Wakefield, of North Dakota; Rev. William D. Mackenzie, or Illinois; Walter K. Bigelow, of Massachusetts, and Rev. Cyrus G. Baldwin, of California.

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Wright, Dea. Robert, Iowa Falls, Iowa.

The whole number of members is 363, of whom 328 were delegates from conferences and associations of churches, 72 being laymen and 42 honorary.

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